APOCALYPSES APOCRYPHAE.

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MOSIS, ESDRAE, PAULI, IOHANNIS,

ITEM

MARIAE DORMITIO,

ADDITIS EVANGELIORUM ET ACTUUM APOCRYPHORUM SUPPLEMENTIS.

MAXIMAM PARTEM NUNC PRIMUM EDIDIT

CONSTANTINUS TISCHENDORF,

PHIL. ET THEOL. D. LEGG. D. HONOR. CANTABR. IUR. CIV. D. HONOR. OXON. THEOL. ET PALAEOGR. BIBL. PROF. P. O. LIPS.

LIPSIAE

HERM. MENDELSSOHN.

MDCCCLXVI.

VIRO EXCELLENTISSIMO AC PERILLUSTRI

AUGUSTO DE GRIMM,

DE EDUCANDIS DOMUS CAESAREAE RUSSICAE PRINCIPIBUS MERITISSIMO,

ITINERIS ORIENTALIS CUI CODEX SINAITICUS DEBETUR ADIUTORI ACERRIMO,

FAUTORI SUO ET AMICO

ANIMI DEDITISSIMI TESTANDI CAUSSA

D. D. D.

CONSTANTINUS TISCHENDORF.

PROLEGOMENA.

In itineribus nostris ab anno 1840 per Europam et orientales terras factis etiam illud propositum nobis erat, ut codices indagaremus unde libri Novi Testamenti qui dicuntur apocryphi vel primum in lucem protrahi vel rectius edi possent. Nec deerat studiis eventus. Centum enim ac plus codices Graecos et Latinos invenimus quibus excutiendis exsequeremur propositum. Quorum subsidiorum ope non modo libros iam aliorum curam inprimis Fabricii et Thilonis nactos emendatius ac plenius edere contigit, sed etiam haud paucos ab oblivione vindicare. Quindecim autem anni sunt cum ad fructus itinerum et studiorum nostrorum in hoc litterarum genere publici iuris faciendos accessimus. Initium fecimus anno 1851 ab actis apostolorum apocryphis, quorum septem primi dedimus, septem alia vel primum integra vel plurimis locis emendata. Horum quae ultimo loco diximus numero nec acta Thomae eximenda sunt, quamvis maiorem reliquis diligentiam ab ipso primo editore nacta sint. Actis duobus annis post evangelia apocrypha addidimus. Cuius generis libellos rursus septem edidimus primi; reliquorum nihil non emendatum dedimus; ipsi vero gravissimi, evangelium Iacobi dicimus, evangelium Thomae, acta Pilati, multum laboris poscebant.

Absolutis actis atque evangeliis reliquum erat ut apocalypses tractaremus. Quod brevi factum iri postquam anno 1851 in Studiis Theologicis et Criticis Heidelbergensibus significavimus, prolato ex collectionibus nostris argumento apocalypsis Pauli, quam deperditam paullo ante Fridericus Lücke dixerat, aliorumque librorum similium incognitorum, tot alii labores[1] et itinera tantam ei rei moram intulerunt ut nunc demum fidem solveremus.

Edidimus igitur, ut ipso libri nostri titulo significatum est, quattuor scripta quae auctores apocalypses dixerunt: quorum tria, Mosis Esdrae Pauli insignita nominibus, lucem nondum viderant, quartum, cui nomen Iohannis praefixum est, semel sed parum recte editum erat. Addidimus librum huc usque ineditum de dormitione Mariae, plerumque Iohanni adscriptum, opus inprimis memorabile et in originibus cultus Mariani indagandis gravissimum. Cui libro Graece scripto tractatus duo Latinos subiunximus, liberrime inde derivatos, quorum priorem et ipsum primi edidimus, alteri dudum vulgato antiquiorem formam ex libro scripto reddidimus.

Harum litterarum quum ea sit ratio ut vix duo codices scriptura consentientes inveniantur, difficile est recte edere quae ex pluribus fontibus haurienda sunt; si quid

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[1] Ex eo quem diximus anno Novum Testamentum Graece undecies edendum vel repetendum erat, additis etiam Latino textu ad codicem Amiatinum recensito et Germanico ad ipsius Lutheri normam recognito, item bis Vetus Testamentum Graece renovatis prolegomenis repetivimus; codicem Claromontanum anno 1852 edidimus, item Anecdota sacra et profana anno 1855 rursusque additis supplementis 1860; Synopsin evangelicam secundum edidimus 1864, item ab anno 1855 Monumentorum sacrorum ineditorum novae collectionis volumina quattuor (I. II. III. V.); anno 1860 Notitiam editionis codicis Sinaitici cum catalogo codicum a nobis ex oriente Petropolin perlatorum et anecdotis aliquot; anno 1862 Bibliorum codicem Sinaiticum voluminibus quattuor, anno insequenti Novum Testamentum Sinaiticum, anno 1864 Nov. Test. Graece ex Sinaitico codice Vaticana itemque Elzeviriana lectione notata. Praeterea anno 1862 descriptionem itineris in terram sanctam facti vulgavimus. Exeunte autem anno 1864 etiam suscipienda erat nova Novi Testamenti editio critica maior (editio octava sive repetitionibus omnibus numeratis decima octava).

vero uno tantum ex codice petere licet, a vitiositate scripturae, qua libri eiusmodi praeter cetera conspicui sunt, vix minor edendi difficultas oritur. Quos hoc volumine libros comprehendimus, ii utraque illa nos difficultate premebant: alteri enim subsidii critici penuria, alteri codicum varietate atque discrepantia edendi laborem auxerunt. Quae ab inconstantia codicum difficultas est, ea quidem ita, si non vinci, certe praeteriri potest ut unius codicis scriptura exprimatur adnotatis reliquis. Quod ut rectissime fit ubi unus prae ceteris sive antiquitatis laude sive scripturae bonitate eminet, ita vix commendari potest ubi simili modo omnes ad recuperandum textum in antiquitate vulgatum faciunt. Hoc vel maxime in eos huius voluminis libellos quadrat, qui Mosis et Iohannis apocalypses dicti sunt; quorum textum ex iis quos invenimus codicibus non sine arbitrio concinnasse videbimur. Expromta vero larga manu singulorum varietate providimus ne aliis obtrudere videremur quae ipsi probabilia duximus.

Quae de singulis libris praefati sumus, satis pauca sunt. Tamen ab huius editionis consilio alienum erat plura dare; nec ut praeter consilium daremus per otium nunc licuit. Quem vero olim librum de evangeliorum apocryphorum origine et usu scripsimus[2] ubi nova editione repetemus, tantopere ab amicis flagitata, omnibus exemplis anni 1851 dudum divenditis, ea potissimum quae de dormitione Mariae hoc volumine edidimus simul tractare consentaneum erit. Quae enim de origine et usu horum scriptorum proferri possunt, ea ipsa sunt quae uberius nunc perscribere noluimus.

Praeterea nonnulla litterarum apocalypticarum supplementa Prolegomenis inserenda curavimus. Supersunt autem alia haud pauca quae ad litteras Novi Testamenti apocryphas locupletandas atque emendandas praeparavi-

[2] Prodiit ex auctoritate Societatis Haganae pro defendenda Religione Christiana Hagae Comitum 1851.

mus, ut epistulas varias partim iam notas partim certe nondum editas, ut Iohannis acta illa uberrima quae Prochori nomen prae se ferunt[3]. Quibus ad edendum corpus Novi Testamenti apocryphum reservatis, nunc satis habuimus nonnihil quod ad supplendam nostram actorum apocryphorum editionem facit ad calcem libri addere, atque alia quibus evangelia supplentur adnectere Prolegomenis.

Sed iam breviter de singulis explicandum est.

I.
APOCALYPSIS MOSIS.

Plures hoc nomine libri ex antiquitate innotuerunt, ita tamen ut non eodem semper eoque solo dicti esse videantur. Qua de re quum ipsi breviter diximus in Studiis Theologicis et Criticis Heidelbergensibus a. 1851. fascic. 2. tum paullo fusius explicuerunt Lückius in libro quem inscripsit: Versuch einer vollständigen Einleitung in die Offenbarung des Johannes etc. 1848. fascic. 1. pag. 232 sqq. et Dillmannus in Encyclopaedia Theologica Herzogiana vol. 12. pag. 317 sqq. (1860.) Cohaerent autem cum apocalypsibus Mosis quae antiquis dicebantur libri qui circa Adamum eiusque vitam et mortem versabantur[1]; ab Adamo enim etiam illas fabularum initium fecisse, libro Iubilaeorum probatur, quem et ipsum inter apocalypses Mosis Syncellus et Cedrenus retulerunt.

Is liber quem nunc edidimus quorsum referendus sit dubium est. Videtur autem non tam per se inventus esse sed partem alicuius maioris libri effecisse: quem quidem non mediae aetati

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[3] Plura alia ad Veteris Testamenti pseudepigrapha pertinent. In his eminent *testamenta duodecim patriarcharum*, quae ad tollendam imperfectissimam Grabii editionem ex quattuor codicibus Graecis hausimus. Quae praeterea testamenta passim in codicibus inveniuntur, Abrahami, Melchisedeci, Iobi, perexigui pretii sunt; sed et haec transcripsimus. *Salomonis* vero *testamentum* habemus, a quo certe illud quod Fleckius edidit demum derivatum est. Ceterum ipsam quam edidimus Mosis apocalypsin inter Veteris Testamenti pseudepigrapha referendam esse apparet. Non idem in Esdrae librum quadrat, totum Christianum illum quidem.

[1] Cf. Dillmann. l. l. pag. 319.

sed potius saeculis circa Christum natum tribuendum esse, quum universa libri ratione tum singulis quibusdam probabile fit, a quibus alii scriptores antiqui pependisse videntur. Huc inprimis pertinet narratio de Setho ad portas paradisi delegato olei misericordiae petendi caussa, ad quam auctor Descensus Christi ad inferos respicit capite tertio (Evangg. apocryph. pag. 303. Cf. etiam textum Latinum A cap. XII. pag. 390.) Ista fabula post vario modo exculta atque etiam medii aevi poetis celebrata [2] nescio an potissimum e libro nostro fluxerit, cuius principale quoddam argumentum efficit. Accedit illud quod sectionibus 7 et 17 traditur de hora qua Evam diabolus ad peccandum pellexit. Quam ad traditionem quum auctor protevangelii quod vocant capite XIII. pag. 25. allusit, Thilo rectam eius loci scripturam non assequutus praeter morem prorsus a vero aberravit, pagina Codicis sui apocryphi 223. haec adnotans: „In his ὥρα δοξολογίας est tempus status felicis, quo primus homo fruebatur ante peccati origines, quo secundum textum cod. Vat. A cum angelis consuetudinem habuisse traditur.“ Praetereo alia. Spero autem non defuturos esse qui hanc in rem totumque librum accuratius inquirant.

Ad edendum adhibuimus codices quattuor, duo Italicos, duo Vindobonenses. Is cui siglum A dedimus codex est Venetus Nanianus LXIII. chartaceus saeculi fere decimi tertii [3]. Hunc totum transcripsimus anno 1843. Alter Italicorum D nobis dictus Mediolanensis est Ambros. C 237 Inf. membranaceus saeculi fere undecimi. Hunc ab initio tantum et ad finem eodem anno exscripsimus. Duo Vindobonenses apud nos B et C dicuntur. B chartaceus saeculi XIII. vel XIV. a Lambecio Catalogi libro V. numero CCX notatus est; cf. l. l. pag. 63. ad codicis fol. 310 sqq. Alter membranaceus XII. fere saeculi Lambecio est libri VIII.

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[2] Placuisse auctori carminis satyrici saec. XV. Rynke de Vos ex Goethio renovatore eius carminis (cf. apud eum Reineke Fuchs cantum 10, 21 sqq.) notissimum est. Nuperrime Alfred Maury in libro: Croyances et Légendes de l'antiquité (Paris, 1863), pag. 294 adnotavit eandem fabulam inveniri in „historia poenitentiae Adami“ Gallice versa a Colardo Mansion. „Cette légende se rencontre dans *l'Histoire de la pénitence d'Adam*, qui a été traduite du latin en français par Colard Mansion. Voy. Van Praet, *Recherches sur Louis de Bruges seigneur de la Gruthuyse* p. 96 et suiv.“ Dudum Lambecius (cf. Catalogi lib. V. pag. 63 et lib. II. pag. 778.) indicavit Lutwini poema de vita Adami et Evae, quod in libris scriptis bibl. Caesareae exstat, ad nostram fabulam conferendum esse.

[3] Auctori Catalogi p. 101. saeculi 12. vel 13. dicitur. Praeterea mendosissimum dicit et scriptum a librario qui non intelligebat quod exarabat.

codex XXXIII. Utrumque quindecim abhinc annis meo rogatu partim contulit partim descripsit vir doctissimus Schenkl Phil. D.

II.
APOCALYPSIS ESDRAE.

Haec Esdrae apocalypsis codicis Parisiensis Graeci 929. dudum animadversa est. Thilo in Prolegomenis Actorum Thomae pag. LXXXII sq. mentionem eius fecit, nescire se professus essetne illa eadem cum Esdrae libro iuxta Vulgati Latini ordinem quarto etc. Postea Chr. Iac. van der Vlis in Disputatione critica, quam de Ezrae libro apocrypho scripsit (Amstelodami 1839), pag. 5 sqq. protulit quae a Carolo Benedicto Hase bibliothecae Parisinae praefecto ex codice descripta acceperat [1]. Ex his iam intellectum est, Parisiensem textum illum satis diversum esse a libro Esdrae qui dici solet quarto, quocum nec pro antiquitate nec pro dignitate comparari potest. Nihilominus plura sunt quae Esdram Parisiensem, ut ita brevitatis caussa dicam, cum quadam veteris illius scriptoris nobilioris imitatione scripsisse probant. Ita in utroque propheta identidem ac vehementer creatorem et iudicem interpellat, atque simili ratione coercetur insolentia eius. In utroque iustitia dei ut a propheta in dubium devocatur, ita peccatis hominum ab Adamo inde commissis provocata docetur. In utroque Esdras de eo conqueritur quod Adamus peccato non praemunitus sit. In utroque homines iudicio obnoxii bestiis ab iudicio liberis miserabiliores dicuntur, non nati feliciores natis. Etiam apud Esdram antiquum iusti dicuntur mercede sua potiri nec indigere misericordia. In utroque prophetae bona promittuntur pro bonis ipsius operibus. In utroque propheta identidem pro peccatoribus deprecatur, commemorata etiam promissione Abrahamo facta. In utroque propheta scire cupit quae signa extremum iudicium praegressura sint. Accedunt alia quae simili ratione utuntur.

Hinc certe operae pretium videbatur etiam Parisiensem textum edere. Nec id vero facili negotio erat. Scriptura enim codicis, quo solo uti poteramus, passim male conservata atque vi-

[1] Sunt quae ab initio libelli et quae ad finem leguntur. Per errorem ibi exscripta sunt χατιτάθην pro χατετέθην, χερυβίμ pro χερουβίμ, ἐπιτυχοῦσι τὴν μνήμην μου pro ἐπιτελοῦσιν τ. μν. μου. Paullo ante hunc locum ibi legitur: ἐπάκουσόν μου τὸν πολλά σοι δικασάμενον, ipsi σοι non habemus.

tiosissima est: id quod ubique adnotare non ex re visum est[2]. Ceterum codex idem est quo iam in edendis evangeliis usi sumus: cf. pag. LXXI. sub E, item alibi. Chartaceus est, saeculi fere XV.

Quum post Fabricium Lückius l. l. pag. 150 sq. duo alia scripta commemorasset, quae Esdrae nomine in codicibus Graecis bibliothecae Caesareae Vindobonensis insigniri Lambecius indicaverat, cuiusmodi illa essent docuimus in Studiis Theol. et Criticis Heidelb. a. 1851. fasc. 2. Utrumque enim etiam Parisiis inveneram, nec alibi opinor deerunt. Sunt autem nullius pretii, nisi quod Esdrae nomen monachis medii aevi tantopere placuisse probant ut eo abuterentur ad commendanda quae ipsi ad sustentandas hominum superstitiones excogitassent. Ita igitur in cod. Parisiensi num. 2149. fol. 165 verso leguntur quae de diebus anni bonis et malis docuerunt: *Δεῖ γινώσκειν, ὦ φιλομαθέστατε, περὶ τῶν ιβ΄ μηνῶν τὰς εὐχρήστας ἡμέρας, ἃς ἐφανέρωσεν ὁ θεὸς τῷ προφήτῃ Ἔσδρᾳ τῷ ἱερεῖ, ὥστε κατάδηλον ποιῆσαι τοῖς ἱερεῦσιν Ἰσραὴλ τοῦ ποιεῖν ἐπ' αὐτὰς πάντα ὅσα βούλονται, ἤγουν ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἀγοράζειν, πωλεῖν, κτίζειν ἐπὶ οἴκων, ἐπιχειρίζειν ἀμπελῶνα, ὑπανδρεύειν, ἐπιδίδειν παῖδα ἐπὶ μάθησιν, τοῦ πορευθῆναι εἰς ὁδὸν πραγματίας ἢ ἐπὶ θαλάσσης, τοῦ ἐπιδίδειν χεῖρα ἐπὶ νοσοῦντα ἄνθρωπον ἢ εἰς κίνησιν πολέμου ἢ εἰς δικαστήριον, ἢ ἐπιλαλεῖσθαι βασιλεῖ ἢ ἐπὶ ἄρχοντα* etc. Bonos dies excipiunt mali, de quibus sic scriptum est: *Δεῖ γινώσκειν, ὦ δῆττα* (sic), *ταύτης τῆς διδασκαλίας τῆσδε τῆς βίβλου περὶ τῶν πονηρῶν καὶ βαρέων ἡμερῶν, ἃς ἐφανέρωσεν ὁ θεὸς τῷ προφήτῃ Ἔσδρᾳ τῷ ἱερεῖ, ὥστε κατάδηλον ποιῆσαι τοῖς ἱερεῦσιν Ἰσραήλ, τοῦ φυλάττεσθαι ἐν ταύταις ταῖς ἡμέραις πᾶς ἄνθρωπος* (sic) *τοῦ μὴ ἅπτεσθαί τι, ἤγουν τοῦ μὴ κτίζειν, μὴ ἀγοράζειν -- μὴ λαλῆσαι πρὸς βασιλέαν ἢ πρὸς ἄρχοντας -- ὁ δὲ μὴ φυλάττων ταύτας, μετὰ αἰσχύνης καὶ ὕβρεως καὶ ζημίας στραφήσεται ὁ τοιοῦτος* etc.[3] Ex eadem faece sunt quae codex 2286. fol. 110. de singulis hebdomadis diebus continet hunc in modum: *τοῦ*

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[2] Propterea C. B. Hase Christiano Iacobo v. d. Vlis, si is codicem transcribi vellet, se ipsum transcripturum promiserat. Mercenariis enim hominibus ad describendum tradi posse pro difficultate rei negavit.

[3] Esdrana illa praecepta excipit simile cui ipsius Aristotelis nomen praepositum est: Ἑρμηνεία περὶ τῶν ὅλων ἡμερῶν τῆς σ΄ (i. e. σελήνης) τῶν τε ἀγαθῶν καὶ πονηρῶν· διδασκαλία Ἀριστοτέλους. Τῇ πρώτῃ ἡμέρᾳ τῆς σ΄ Ἀδὰμ ἐπλάσθη· αὕτη ἡ ἡμέρα ἐστὶν ἀγαθὴ εἰς πᾶν ἔργον etc. Τῇ δευτέρᾳ ἡμέρᾳ τῆς σ΄ Εὔα ἐπλάσθη ἐκ τῆς πλευρᾶς τοῦ Ἀδάμ etc. Τῇ τριακοστῇ ἡμέρᾳ τῆς σ΄ Σαμουὴλ ἐγεννήθη· ἡ ἡμέρα αὕτη πληροφορουμένη ἐστὶν εἰς τὸ σπεῖραι καὶ θερίσαι etc.

προφήτου Ἔσδρα διάγνωσις περὶ τῶν ζ' ἡμερῶν. Ἡμέρα πρώτη τῆς ἑβδομάδος ἤτοι κυριακῇ ἐὰν γένωνται καλάνδαι Ἰαννουαρίων (sic), *ἔσται χειμὼν χρήσιμος, ἔαρ ὑγρόν, θέρος ξηρόν, μετόπωρον ἀνεμῶδες, καρποὶ χρήσιμοι, προβάτων δαψίλεια, μέλι πολύ, τρυγητὸς καλός, νεωτέρων θάνατος.* Exit notis de die sabbati: *Ἡμέρα ἑβδόμῃ τουτέστι σαββάτῳ ἐὰν γένωνται καλάνδαι Ἰαννουαρίων, χειμὼν οὐκ ἐπαχθής, ἔαρ καὶ θέρος ἀνεμῶδες, μετόπωρον ξηρόν, καρπῶν σπάνις - - ἀνδρῶν χρησίμων τῶν ἐπικρατούντων ἀπώλεια, ἐμπρησμοὶ πολλοὶ ἔσονται καὶ γερόντων θάνατοι.*

Scripturas huiusmodi Nicephorus Homologeta (saec. IX.) respicere videtur scribens canone 3 et 4: *τὰ λεγόμενα βροντολόγια καὶ σεληνοδρόμια ἢ καλανδολόγια οὐ χρὴ παραδέχεσθαι.* (Exscripsit locum Fabricius in Cod. N.T. apocr. pag. 951 sq.)

III.
APOCALYPSIS PAULI.

De duobus libris relatum est qui antiquis apocalypses Pauli dicebantur. Alteram, quam iam Dionysius Alexandrinus verbis ab Eusebio hist. eccl. 7, 25. relatis innuisse videtur, Epiphanius haeresi 18 (38), 2. a Caianis excogitatam appellatamque *ἀναβατικὸν Παύλου* atque etiam a Gnosticis usurpatam dixit. Quod Epiphanii testimonium in annalibus suis Mich. Glycas secutus est. De altera Augustinus et Sozomenus dixere. Et Augustinus quidem in Iohannis evang. cap. 16. tractatu 98. haec scripsit: *Quamquam et inter ipsos spiritales sunt utique aliis alii capaciores atque meliores, ita ut quidam illorum ad ea pervenerit* (pervenerint?) *quae non licet homini loqui. Qua occasione vani quidam apocalypsim Pauli, quam sane* (edd. al. *sana*) *non recipit ecclesia, nescio quibus fabulis plenam stultissima praesumtione finxerunt, dicentes hanc esse unde dixerat raptum se fuisse in tertium caelum et illic audisse ineffabilia verba, quae non licet homini loqui. Utcumque illorum tolerabilis esset audacia, si se audisse dixisset quae adhuc non licet homini loqui. Cum vero dixerit quae non licet homini loqui, isti qui sunt qui haec audeant impudenter et infeliciter loqui?* Apud Sozomenum vero hist. eccl. 7, 19, postquam revelationem Petri a veteribus quidem repudiatam sed in quibusdam Palaestinae ecclesiis quotannis certa die lectam dixit, haec legimus: *τὴν δὲ νῦν ὡς ἀποκάλυψιν Παύλου τοῦ ἀποστόλου φερομένην, ἣν οὐδεὶς ἀρχαίων εἶδε, πλεῖστοι μοναχῶν ἐπαινοῦσιν· ἐπὶ ταύτης δὲ τῆς βα-*

σιλείας [1] *ἰσχυρίζονταί τινες ταύτην ηὑρῆσθαι τὴν βίβλον· λέγουσι γὰρ ἐκ θείας ἐπιφανείας ἐν Ταρσῷ τῆς Κιλικίας κατὰ τὴν οἰκίαν Παύλου μαρμαρίνην λάρνακα ὑπὸ γῆν εὑρεθῆναι καὶ ἐν αὐτῇ τὴν βίβλον εἶναι. ἐρομένῳ δέ μοι περὶ τούτου ψεῦδος ἔφησεν εἶναι Κίλιξ πρεσβύτερος τῆς ἐν Ταρσῷ ἐκκλησίας· γεγονέναι μὴν γὰρ πολλῶν ἐτῶν καὶ ἡ πολιὰ τὸν ἄνδρα ἐδείκνυεν· ἔλεγε δὲ μηδὲν τοιοῦτον ἐπίστασθαι παρ' αὐτοῖς συμβάν, θαυμάζειν τε εἰ μὴ τάδε πρὸς αἱρετικῶν ἀναπέπλασται.*

Quae veterum de duabus Pauli revelationibus testimonia anno 1848 recensens Lückius l. l. pag. 247. addit neutrius libri quicquam ad nos pervenisse, unde quid rei esset accuratius disci posset. Quae quum legissem, statim ad virum egregium perscripsi reperisse me anno 1843 dum Italiam perlustrarem apocalypsin Pauli ab Augustino et Sozomeno commemoratam [2]. Esse vero eandem accurata Sozomeni expositio, cui apprime textus libri respondet, vetat dubitare. Neque magis mihi dubium est quin rursus eadem sit quae passim post Augustinum et Sozomenum apocalypsis Pauli commemorata est, ut in decreto Gelasii de libris recipiendis et non recipiendis, in eo qui ex codice Coislin. 120. innotuit indice apocryphorum [3], in scholiis ad grammaticam Dionysii Thracis [4], in commentariis Theophylacti et Oecumenii ad 2 Cor. 12, 4., apud Nicephorum Homologetam [5], apud Marcum patriarcham Alexandrinum quaestione 2. ad Theodor. Balsamonem [6]. Quae sententia eo confirmatur quod his locis omnibus liber de quo quaerimus ipso nomine apocalypsis Pauli vocatur (nisi quod Marcus patriarcha *τὰς ὁράσεις τοῦ ἁγίου Παύλου* dicit), vetustissimum vero illud Caianorum opus *ἀναβατικὸν Παύλου* et apud Epiphanium et apud Glycam dicitur. Istum

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[1] De Theodosio Magno dicit.

[2] Eius rei mentionem fecit Lückius anno 1852 in Addendis et Emendandis, quibus auxit librum suum.

[3] Vide Montfaucon: Biblioth. Coisl. pag. 194. Cf. etiam Anecd. mea sacr. et prof. 1860. pag. 230. Similis index in cod. Reg. nunc Imp. 1789 post quaestiones Anastasii Nicaen. habetur, ut docuit Coteler. PP. AA. 1698. I. p. 197.

[4] Leguntur in Imm. Bekkeri Anecdotis Graecis vol. III. pag. 1165: δεῖ δὲ διαγινώσκειν τὸν γραμματικὸν τὰ ὀνόματα καὶ τὰς φωνὰς τῶν εὐαγγελιστῶν, ἵνα μὴ ἀλλότριον καὶ ψευδὲς εὐαγγέλιον δέξηται. ἀλλὰ καὶ ὁμωνύμως ψευδῆ συγγράμματά εἰσιν, οἷον ἡ λεγομένη ἀποκάλυψις τοῦ ἁγίου Παύλου· οὐ γάρ ἐστι τοῦ ἁγίου Παύλου, ἀλλ' ἑτέρου, αἱρετικοῦ, τοῦ Σαμωσατέως, ὅθεν οἱ Παυλικιανοὶ κατάγονται.

[5] Locum exscripsit Fabricius Cod. apocr. N. T. p. 951. τὴν ἀποκάλυψιν τοῦ Παύλου καὶ τὰ λεγόμενα etc. vide supra.

[6] Cf. Fabric. l. l. pag. 949 sqq.

libellum mox perisse probabile est cum tot aliis haereticorum libris, quorum soli fere tituli ad nos pervenerunt: nec enim a monachis probabantur, ad quos iam inde a quinto saeculo describendorum codicum negotium transiit. Quae vero iam Sozomeni aetate monachis inprimis placuit, cuius rei caussa ex ipso libro nostro satis cognoscitur, licet minime, ut Fabricio visum erat[1], vitae monasticae praecepta contineat, ea saepius descripta et ubique vulgata est. Hoc luculenter probant versiones orientales. Quemadmodum enim iam dudum Elias du Pin apocalypsin Pauli etiamnum apud Coptos haberi affirmavit (Prolegg. Bibl. tom. II. p. 49.), id quod rectissime illum affirmasse puto, quum Coptos libros eiusmodi adamasse certum sit, ita Assemanus Catalog. bibl. orient. Clem. Vatic. tom. III. part. 1. pag. 282. (numero 9.) apocalypsin Pauli et Arabice et Syriace in codd. Vaticanis reperiri docuit, ac nuperrime pariter in codice Nestorianorum Urumiensium Syriaco inventa ex eoque Anglice versa hoc ipso anno Londini edita est. Vide post[2].

De aetate libri quae in Stud. Theol. et Critic. Heidelb. 1851. pag. 439. diximus, ea repetimus et confirmamus. Quo enim tempore arcula marmorea continens librum inventa dicitur[3], eodem fere vel potius paucis annis post, fortasse anno quo Theodosius mortuus est[4], ipse liber scriptus videtur esse. Inde vero quod Hierosolymam missus asseritur nescio an concludam in Palaestina auctorem eius vixisse.

Codex Ambrosianus, in quo anno 1843 apocalypsin Pauli deteximus, C 255. Inf. signatur. Chartaceus est nec ante saec. XV.

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[1] Cf. l. l. pag. 945. not. e.

[2] Revelatio Pauli in codice Collegii Oxon. Merton. (13 N 2) inventa vix aliud est quam opus medii aevi ex libera imitatione vetustioris libri profectum. Hoc iam ex titulo intellegitur: *Revelatio S. Pauli, his tribus diebus quum conversus et vocatus a Christo cecidit in terram nihil videns, ostensa sibi per S. Michaelem de poenis multiplicibus purgatorii et inferni horribilibus, et quis primus impetravit a domino requiem animabus in purgatorio permanentibus, in singulis diebus dominicis usque finem mundi subsequentibus.* Quod opus simile videtur apocalypsi Mariae, de qua infra dicetur.

[3] Id ipsum dubium fit vitiosa nominum consularium scriptura, quam coniectura sanare conati sumus, unde annus 380 efficitur.

[4] Cf. Theol. Stud. und Kritiken l. l. „es scheint im Interesse der Täuschung gelegen zu haben um ein paar Jahre die Auffindung zurückzustellen. Vielleicht darf man sogar erst das Todesjahr des Kaisers Theodosius als das der Publikation annehmen, da derselbe eine wichtige Rolle in der Auffindungsgeschichte hat, sowie die Erwähnung der Sendung des Originals nach Jerusalem auf die Heimath der Schrift selbst schliessen lässt.“

videtur scriptus. Quem ad edendum praeparanti praeter spem in manus meas incidit alter eiusdem libri testis codex Monacensis bombycinus duobus fere saeculis Mediolanensi antiquior. Sed exiguum textus emendandi subsidium inde nacti sumus. Tantopere enim cum Mediolanensi ille consentit, ut non modo pleraque scripturae vitia communia habeant, sed etiam pari modo fragmentum operis longe diversi cum apocalypsi in fine mutila in unum conflatum praebeant. Nihilominus passim Monacensis scriptura rectior est Mediolanensi; hic enim ex ipso Monacensi descriptus est. Hoc nos docuerunt loci nonnulli, quorum ratio plane singularis est. Ita sect. 50. *ἀπώλεσε* ita in Monacensi scriptum est ut extremae litterae chartam paullulum laesam occupent, quo fit ut *ἀπωλωσ* videatur scriptum: hoc ipsum vero Mediolanensis habet. Item sect. 29. *O* in *Ote* (post ἡ ἐπουρ. ἱερουσαλήμ) in Monacensi a rubricatore extra lineam scriptum est valdeque expalluit: hinc factum est ut Mediol. codex *O* inepte omitteret. Item sect. 9. ἱλαρῷ in Monacensi primum novae paginae locum occupat; propterea Ἱλαρῷ scribendum atque Ἱ rubricatori relinquendum erat: hic quum Ἱ praetermisisset, cuiusmodi negligentia saepe in rubricatores cadit, Mediol. codex medio versu λαρῷ praebet. Sectione 11. quum Monac. in *κατενόησα α* finale ita habeat ut *αι* videatur, quae forma in antiquis libris usu venit, Mediolanensis scriba inepte *αι* exscripsit. Item sect. 21. *α* finale in *αὐτὰ* (codex *αὐτᾶ*) cum *ω* et *ου* confundi potest: hinc ineptus scriba Mediol. *αὐτοῦ* fecit.

Sub textu Graeco addendam curavimus Syri textus interpretationem Anglicam quemadmodum sine Syriaco edita est in ephemeridibus theologicis Anglicis: ***The Journal of Sacred Literature and Biblical Record, edited by B. H. Cowper***, ubi pag. 372. est: ***The Revelation of the blessed Apostle Paul. Translated from an ancient Syriac Manuscript, by Rev. Iustin Perkins, D. D. Missionary of the A. B. C. F. M. at Urûmiah. (Reprinted from the Journal of the American Oriental Society,*** vol. VIII. 1864.) Utrumque textum comparanti non potest dubium esse quin Graeca antiquiorem et puriorem Syriacis libri formam conservaverint. Ita enim vero in his maxime libris fieri consuevit ut orientalium ingenia libere excolerent quae accepissent a Graecis: cuius rei luculentissima exempla praebent evangelium infantiae Arabicum et transitus Mariae Arabicus. Tamen passim Syriaca Graecum textum videntur supplere, quemadmodum sola extremam partem praebent integram. In utroque enim

Graeco codice post verba *κἀγὼ ἀποστείλω τὸν ὑετὸν ἐπὶ τὴν γῆν* nullo intervallo nec ulla alieni mentione facta sic pergitur: *βλέπε παῦλον τὸν ταπεινόφρονα, παῦλον τὸν διδάσκαλον τῆς οἰκουμένης, τὸν ῥήτοραν τὸν πνευματικόν, τὸ σκεῦος τῆς ἐκλογῆς, τὸν λιμένα τὸν ἀκύμαντον, τὸν πύργον τὸν ἀσάλευτον, τὸν ἐν σώματι τὴν οἰκουμένην κυκλοῦντα καὶ καθάπερ ὑπόπτερόν τινα τὴν οἰκουμένην διαδραμόντα· βλέπε ἐκεῖνον ταπεινοφρονοῦντα, τὸν ἰδιώτην καὶ φιλόσοφον, τὸν πένητα καὶ πλούσιον· ἐκεῖνον ἀληθῶς ταπεινόφρονα λέγω τὸν μυρίους καμάτους ἀντλήσαντα, τὸν μυρία κατὰ τοῦ διαβόλου τρόπαια ἐπιδειξάμενον, τὸν κηρύττοντα καὶ λέγοντα· καὶ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα· ὁ φυλακὰς ὑπομείνας καὶ πληγὰς καὶ μάστιγας [καὶ] διὰ τῶν ἐπιστολῶν τὴν οἰκουμένην σαγηνεύσας - - - ἀλλὰ ταπεινοφροσύνης δικαιοσύνην ἐκτήσατο. ἧς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.* Haec quorsum pertineant dicere non habeo, sed facile dicent qui eloquentiae patristicae monumenta bene cognita habent.

IV.
APOCALYPSIS IOHANNIS.

Scholia ad grammaticam Dionysii Thracis, eodem loco quem supra attulimus, praeter Pauli apocalypsin etiam apocalypsis Pseudo-Iohannis mentionem faciunt; post verba enim *ὅθεν οἱ Παυλικιανοὶ κατάγονται* pergunt: *καὶ ἑτέρα ἀποκάλυψις ἡ λεγομένη τοῦ θεολόγου. οὐ λέγομεν δὲ τὴν ἐν Πάτμῳ τῇ νήσῳ, μὴ γένοιτο· αὕτη γὰρ ἀληθεστάτη ἐστίν· ἀλλὰ τὴν ψευδώνυμον καὶ ἀλλότριον.* Adscribuntur scholia ista nono saeculo[1]. Antiquiorem testem haec Iohannis apocalypsis non habet. In codicibus vero Graecis haud paucis etiamnum invenitur; nec dubium videtur quin idem liber etiam ad orientales transierit, quemadmodum Assemanus in Bibl. orient. Clem. Vat. tom. III. part. I. pag. 282. „apocalypsin Iohannis apostoli aliam ab ea quam ecclesia catholica suscipit“ in tribus codicibus Arabice a se repertam testatur.

Edidit librum primus Andreas Birch in Auctario suo codicis apocryphi Fabriciani 1804, sed parum recte. Codicis enim Palatino-Vaticani num. 346. scripturam, quam redditurum se profes-

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[1] Cf. Lücke: Versuch einer vollständigen Einleitung in die Offenbarung des Johannes etc. 1848. p. 246 sq. item pag. 302.

sus est, modo non assequutus est, id quod nullus dubito, modo vitiis typographicis deformavit, etsi vitia sat multa utrum codicis an editoris sint ambigi potest. Nec plus diligentiae in conferendo Vindobonensi codice (Lambecio V. libri octavi, Nesselio 119.) positum videtur; licet enim „selectis locis“ conlatum dicat „quum Vaticanum ab imperito librario admodum negligenter habitum observasset“, tamen locos perquam corruptos edidit, ad quos nihil quod differret adnotavit. Nec recte ipsi fecimus quod ab initio certe libri passim utriusque codicis testimonium, i. e. FG (Vaticanum F, Vindobonensem G diximus) lectioni e Vaticano haustae adscripsimus. Vindobonensem enim multo magis quam apud Birchium videtur a Vaticano differre certe sectione 1. probare possumus, cuius textum apocalypsi Iohannis iam typis exscripta in schedis nostris invenimus. Legitur enim ibi sic: *Ἀποκάλυψις τοῦ ἁγίου ἰωάννου τοῦ θεολόγου· καὶ περὶ τοῦ ἀντιχρίστου. Μετὰ τὴν ἀνάληψιν τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ παρεγενόμην ἐγὼ ἰωάννης μόνος ἐπὶ τὸ* (cod. *τὰ*) *ὄρος θαβὼρ* (sic), *ἔνθα καὶ τὴν ἄχραντον αὐτοῦ θεότητα ἔδειξεν ἡμῖν. καὶ μὴ δυνηθέντος μου στῆναι, ἔπεσα ἐπὶ τὴν γῆν καὶ ηὐξάμην πρὸς κύριον καὶ εἶπον· κύριε ἡμῶν ἰησοῦ χριστὲ θεὲ ὑπεράγαθε, ὁ καταξιώσας με δοῦλόν σου γενέσθαι, ἄκουσον τῆς φωνῆς μου καὶ δίδαξον περὶ τῆς ἐλεύσεώς σου· ὅταν μέλλῃς ἔρχεσθαι ἐπὶ τῆς γῆς, τί μέλλει* (cod. *-λλη*) *γενέσθαι· ὁ οὐρανὸς καὶ ἡ γῆ καὶ ὁ ἥλιος καὶ ἡ σελήνη τί μέλλουσιν γενέσθαι ἐν τοῖς καιροῖς ἐκείνοις· ἀποκάλυψόν μοι πάντα.*

Praeter Birchii labores ad editionem nostram adhibiti sunt codices quinque, quorum tres Veneti Marciani sunt, duo Parisienses. Veneti sigla apud nos ACE habent; A est Marc. class. XI. codex XX; C Marc. class. II. codex XLII; E Marc. class. II. cod. XC. Est autem A saeculi fere decimi quinti; paullo antiquiores duo reliqui. Parisienses B et D diximus; ille anno 1523 scriptus numero 947 notatur; hic saeculi XV. numero 1034. Nullum igitur codicem antiquitate insignem ad manus habuimus; nec enim Birchii codices nostris antiquiores.

Quantum autem negotii nobis facessiverit recensio textus ad tam diversas inter se auctoritates instituenda, non est quod dicam; ex ipsa enim editione cuivis facile apparebit.

Quattuor autem apocalypsibus nostris de libris simili argumento nonnulla addere consentaneum duximus. Ac primum qui-

dem de apocalypsi Petri Arabice scripta et de revelationibus Bartholomaei Sahidice repertis. Illa, cui vix quicquam cum apocalypsi Petri apud veteres celeberrima commune esse potest, in pluribus codicibus quum Romae (cf. Asseman. Catal. bibl. orient. Clem. Vat. III, 1. pag. 282. numero 7.) tum apud Anglos inventa est, indeque brevi eam prodituram esse spes est. Sed iam anno 1821. Alexander Nicoll in Catalogo codd. mss. orientalium bibl. Bodl. plura excerpsit quae ad ingenium libri universamque rationem accuratius cognoscendam faciunt [1]. Scripsit enim ille l. l. Partis II. volumine I. pag. 49 sqq. haec: „Complectitur codex apocalypsin S. Petri sive relationem rerum a Iesu Christo illi revelatarum, quae ab initio mundi evenerant, et quae usque ad saeculi finem sive Christi secundum adventum eventurae sint. Librum conscripsisse dicitur Clemens [2], ut abunde ex ipso contextu liquet, quocum S. Petrum arcana ipsi manifestata communicasse traditur. Ex capite 24. constat librum esse ab ipso Clemente appellatum *Librum perfectionis* sive *Librum completum*, quasi omnia tam praeterita quam futura comprehendentem. Capita sunt omnino 89, quorum argumenta, quatenus in ipso codice eiusque apographo servantur, ita sese habent: I. --- Adam - ex Golgotha [3] in paradisum cum angelis, qui eum laudabant deumque benedicebant eumque adorabant, et quomodo ex costa eius (Evam) formarit illique eam coniugem dederit. II. Quomodo praeceptum divinum neglexerit Adamus; de remotione eius a gratia et gloria, exitu ex paradiso et lapsu in montem sanctum [4]. III. Quomodo incarnationem gloriosam Adamo notam fecerit deus; de thure, auro et myrrha, quae magi obtulerunt (oblaturi essent), cum dominus in corpore natus esset (fuisset). IV. De ortu Habelis eiusque a Caino caede huiusque e

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1 Repetiit etiam ex Grabio (Spicileg. pag. 76 sq.) et Dacherio (Spicileg. tom. VIII. p. 382) litteras Iacobi de Vitriaco episcopi Acconensis ad Honorium III. papam circa annum 1219 datas, in quibus ille narrat ostensum sibi esse a Surianis librum antiquissimum lingua Saracenica scriptum et inscriptum: *Revelationes b. Petri apostoli, a discipulo eius Clemente in uno volumine redactae*, ac fuisse ibi praenuntiatum de statu ecclesiae dei a principio usque ad tempora Antichristi et finem mundi etc. Singula quae ex illis revelationibus excerpsit haud dubium relinquunt, idem opus quod Bodleiana bibliotheca possidet a Surianis illo tempore ostensum esse episcopo Acconensi.

2 Egregie cum hoc codex Vaticanus convenit teste Assemano l. l.

3 Ad Golgotha sedentem fabulatur auctor Adamum singulis animalibus nomina imposuisse et deinde angelis comitantibus in paradisum ductum esse.

4 Monti sancto paradisi fundamenta fingitur inniti.

monte descensu. V. Praeceptum Adami ad Sethum et obitus Adami. VI. Praeceptum de horis nocturnis ac diurnis, quibus precentur universi creati in caelo, terra et spatio inter ea medio. VII. De adventu domini Christi, et quae signa ac miracula fecerit (facturus esset) in terra. VIII. De incarnatione et passionibus (Christi) vitam conferentibus. IX. Prophetia Adami de diluvio, et praeceptum ad Sethum filium suum, et obitus Adami, cui sit pax. X. De praesentia angelorum et turmarum (caelestium) ad exequias Adami celebrandas et honore eius apud deum O. M. et de filiis sanctorum. XI. De filiorum Sethi descensu ex monte sancto in partem eius inferiorem eorumque commercio peccandi cum filiis Caini, quibus, cum in montem ascendere tentarent, is coram oculis factus est ignis accensus; et de Enochi in caelum raptu. XII. Colloquium dei cum Noacho et mandatum de conficienda navi, praeceptum Methusalahi patris (avi) eius, quod ei moriens dedit, et descensus Noachi e monte sancto cum fletu tristitiaque vehementi, et historia diluvii. XIII. De irae divinae remissione. XIV. De ebrietate Noachi et pudendorum eius revelatione. XV. De Coptis, Cushaeis, Indis - - et ceteris Nigritis, qui posteri sunt Canaanis filii Hami. XVI. De translatione [5] corporis Adami ad (locum) Golgotha, qui Hierosolymae est, et electione Melchisedeci a deo O. M., ut fieret dei summus sacerdos. XVII. De lingua Syriaca, confusione linguarum et divisione gentium, populorum atque tribuum. XVIII. De Nimrodo Magno, de rege, cultu idolorum etc., et quae praestigiarum ac doli eos docuerint daemones, et de ventis qui idola prostraverint. XIX. De Abrahamo atque Sara, oblatione Melchisedeci, Hierosolymae aedificatione et genealogia dominae purae, matris lucis verae. XX. De incendio librorum (sacrorum) [6], captivitate Israelitarum et reditu ad Hierosolymam post annos septuaginta. XXI. Declaratio nominum patrum, quibus sit pax, usque ad ortum dominae purae, virginis, matris lucis, vitae ac misericordiae. XXII. Expositio prophetiae Danielis, et de stellis, magis etc. XXIII. De natali domini Christi, nominibus magorum, oblationi-

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[5] Haec translatio describitur apud Eutychium in annalibus (tom. I. p. 48). Locum Golgotha credebant orientales in medio terrae positum et *calvariae* nomen ei inditum quod ibi sepulta esset Adami calvaria.

[6] Libros sacros ante captivitatem in puteum cum igne sacro sive paradisi coniectos, ab Ezra, cui facultatem eos proferendi deus dedisset, etiamsi prorsus fuissent consumpti, post reditum a Babylone restitutos et denuo scripto traditos, antiquitus creditum fuit. Cf. Abulfaragii hist. dynast. p. 57.

bus, baptismo, crucifixione, morte atque resurrectione sancta. XXIV. Quomodo dominus Iesus Petrum, Iacobum ac Iohannem assumpserit iisque dederit spiritum sanctum cum potestate sanandi morbos etc. XXV. Quomodo S. Petrus dominum Iesum Christum rogavit ut sibi patefaceret mysteria recondita. XXVI. De manifestatione mysterii trinitatis. XXVII. De creatione caeli et aquarum, forma Hierosolymae caelestis, speciebus angelorum lucis ac figuris eorum. XXVIII. De principibus angelorum, quodque dominus Iesus sit deus sine controversia. XXIX. De statu, speciebus ac formis Lucidorum, et quod dominus Iesus sit omnipotens. XXX. Quomodo complicata caela et terra et posita fuerint in manu domini Iesu Christi, et de miraculis magnis ......[7] XXXXV. - - et fient tenebrae circa Hierosolymam per triduum et postea pace magna inter se fruentur fideles, tempusque iis feliciter procedet, quamdiu rite precabuntur et iusta facient. XXXXVI. De adventu catuli leonis (regis Romanorum) ante domini Christi adventum alterum septuaginta duabus hebdomadibus maioribus ac dimidia et septuaginta minoribus. XXXXVII. De quattuor regibus, scilicet rege Babylonis, τῶν Beni'l-Abus, Graecorum et Romanorum, quorum hic ad Christi adventum mansurus sit. XXXXVIII. Descriptio τῶν Beni'l-Abus, de statu et rebus gestis eorum, quodque eorum initium futurum sit anno Alexandri 923. XXXIX. De signo populi feri eiusque egressu ex Taiman, et quid ex eo futurum sit. L. Vae Palaestinae, Harrani, Savad et Armeniae; de rebus occidentis; quod clamatura sit Aegyptus (vel metropolis eius) et perituri sint reges littorum maris. LI. De profectione regum (regis) Christianorum a Byzantio ad urbem Romam, cui (regi) opem laturi sint reges potentes longe separati et osores eorum. LII. Quod catulus leonis potentiam sit habiturus ad exitium fidelium parandum, et promissum fidelibus omnibus, cum res adversas et calamitates patienter pertulerint, ipsis eventuram esse magnam felicitatem. LIII et LIV. De signis duodecim in urbe Petri manifestandis, et quod deus O. M. catulum leonis oppressurus sit per Michaelem angelum et Cherubim et Seraphim una cum duodecies mille millibus angelorum. LV. Vae feminis fidelium et excusationibus earum, cum semetipsas foliis arboris maledictae (Hinnae i. e. Cypri) tinxerint, et calamitas iis eventura cum prodierit filius lupi e terra Fars....[8] LXIII. - - - Petro, ut omnia in hoc libro

[7] Hic igitur plura exciderunt.

[8] Hic rursus plura perierunt, item infra inter LXIX et LXXVIII.

memorata observaret, eumque aeque aestimaret ac si esset evangelii annunciatio; de fuga virorum a feminis prae summa inopia; quodque in fine temporis coram oculis filiorum fidelium apparituram sit signum ad instar stellae, per quod a caede eripiendi sint. LXIV. Quod fideles debeant cavere Iudaeos, illisque (Petrus) praecipere ut nullo pacto instituta Mosaica sument; de vastatione Aegypti; vae iis qui huius libri verba reiecerint. LXV. Quod cavere debeant fideles prodeunte catulo leonis; quid gaudii laetitiaeque illo tempore fidelibus concedendum, quo nempe peccatis eorum venia danda; eversio collium eminentiorum *τοῦ ἄρχοντος* (diaboli); praestantiae mensis Nisan, qui est Bermuda; et de concordia professionis fidei secundum conciliorum sententiam. LXVI. De abolitione professionis sapientum et astrologorum, et qui astrorum scientiam omnesque doctrinas pravas colant; de regibus fidelibus numero quadraginta surrecturis. LXVII. De egressu filii Danis maledicti, qui est Antichristus, et de descensu Eliae et Enochi, quodque hos ille sit interfecturus et prodigia magna ac miracula multa editurus. LXVIII. De visionibus manifestatis Petro apostolo, cui sit pax. LXIX. Interpretatio verborum prophetarum a domino Christo deo nostro, et de iis qui divitias iniuste compararint aliisque reliquerint, quippe qui postremo inter stultos numerandi sint. . . . . . LXXVIII. (De) - - - infidelibus, negantibus, querentibus et irridentibus, eorumque poena; vae illis qui dicant dominum Iesum Christum hominem esse, non deum. LXXIX. Expositio peccatorum septem, scilicet concubitus masculorum, (baptizatorum) cum infidelibus, (pravi) cum feminis, etc. LXXX. De consistentibus in fide orthodoxa, qui captivi ducti et vincti fuerint, et quid iis promiserit dominus noster Iesus Christus, cui debetur laus. LXXXI. De felicitate iis promissa qui opes suas domini nostri Iesu Christi caussa insumserint, quique erga liberos suos bene sint affecti, percussi fuerint, contumeliam acceperint, et qui in certamine propter dominum nostrum Iesum Christum patientes fuerint, et quid iis promiserit. LXXXII. De felicitate iis promissa qui gloriam (corpus) domini nostri Iesu Christi et sanguinem eius quotidie cum fide receperint, qui nigra vestimenta induerint ob peccata sua, qui patienter tulerint frigus et calorem, qui rem sacram cum fide celebrarint et oblationes quotidie obtulerint, qui pro fide certarint et effuderint sanguinem suum; et promissum apostolis datum de spiritus paracleti descensu in ipsos, ut gentes (linguis diversis) alloquerentur et signa atque miracula ederent. LXXXIII.

De zizania, scilicet virga furoris ac virga irae, quodque eius vis assecutura sit electos aliosque ex populo domini Christi, cui debetur laus. LXXXIV. Felix ille qui in fide perseverarit et in adoratione venerandae crucis constans fuerit; quod liber hic sigillo sancti spiritus obsignetur; dona praestantia quae dederit deus noster electo suo Petro, cui sit pax, et praeceptum ei datum de precatione horarum. LXXXV. De abrogatione circumcisionis, solutione fidelium a sabbati observatione, honoratione diei dominici eiusque praestantiis, de libertate edendi cibos omnes fidelium animis delectationem afferentes; nunciique boni felicitatis iis promissae. LXXXVI. De descensu millium ac pluries millenorum millium angelorum, Cherubim atque Seraphim, qui laudes summas celebrabant inter ascensum domini nostri Iesu Christi in caelum. LXXXVII. De descensu sancti spiritus in sanctos discipulos in coenaculo Sionis. LXXXVIII. De discipulis Festo ac Constantino ....“

Ad revelationes Bartholomaei pergimus. Habetur Parisiis in bibliotheca olim Reg. nunc Imp. collectio fragmentorum Sahidicorum maiorem partem rara vetustate insignium. Ex hac anno 1835 Eduardus Dulaurier, vir litterarum Armeniacarum et Copticarum longe peritissimus, edidit fragmentum operis deperditi, quod revelationes Bartholomaei inscriptum videtur. Libello ille suo hunc titulum fecit: Fragment des révélations apocryphes de S. Barthélemy, et de l'histoire des communautés religieuses fondées par S. Pakhome. Traduit sur les textes Copte-thébains inédits conservés à la Bibliothèque du Roi, par M. Édouard Dulaurier. Paris, 1835. Sahidico igitur textui interpretationem Francogallicam praeposuit, quam huc transcribere placet.

Séraphins du Père, accourez, réjouissez-vous du pardon qu'Adam a obtenu; car il sera rendu à son état primitif. Alors le Père ordonna à Michel d'amener Adam et sa femme Ève, qui sont ses enfants, et de les faire comparaître en présence de Dieu. Croyez-moi, ô mes frères les apôtres, croyez Barthélemy, et sachez que je n'ai vu de ma vie l'image d'aucun homme semblable à l'image d'Adam, si ce n'est du Sauveur. Une parure de perles le couvrait, des rayons lumineux s'élançaient de son visage pareils à ceux du soleil levant, des caractères écrits et éclatants étaient empreints sur son front, des caractères qu'aucun oeil mortel n'aurait pu lire: on y distinguait le nom du Père, du Fils et du Saint-Esprit. Ève à son tour brillait de tous les ornements de l'Esprit Saint. Des vierges, purs esprits, chantaient avec

elle, l'appelant Zoë (la vie), la mère de tous les êtres vivants. Alors le Père bon, prenant la parole, dit à Adam: „Puisque tu a transgressé mes ordres, puisque tu n'as point gardé mes préceptes, mon fils est allé te précéder pour opérer ta rédemption, et c'est Marie qui lui a donné le jour. Ève aura comme elle le titre de mère dans mon royaume.“ Le Sauveur, s'adressant à Michel, lui dit: „Rassemble tous les anges que renferment les cieux, qu'ils viennent m'adorer en ce jour; car j'ai obtenu la réconciliation de celui qui est mon image.“ Dès qu' Adam eut appris le bienfait immense qui lui avait été accordé, la joie s'empara de son coeur, il tressaillit d'allégresse et adressa ses hommages à la Divinité en ces termes: „Accourez, ô troupes célestes, réjouissez-vous avec moi; car mon Créateur m'a pardonné mes péchés.“ Les choeurs des anges s'écrièrent: „Jésus, fils du Dieu vivant, ta miséricorde s'est étendue sur Adam ta créature.“ Alors arrivèrent tous les justes: Abraham l'ami de Dieu, Isaac que le péché ne souilla jamais, Jacob le saint, Job si grand par sa patience, et Moïse le premier des prophètes, ainsi que tous les hommes de bien qui n'ont jamais cessé d'accomplir les volontés divines. Et moi, Barthélemy, j'ai passé plusieurs jours sans manger et sans boire, la splendeur du spectacle qui s'offrait à mes regards suffisant pour ma nourriture. O mes frères les apôtres, vous à qui j'ai raconté toutes les visions dont j'ai été le témoin, partagez ma joie de la grâce que Dieu a faite à Adam et à ses fils. Tous (les apôtres) lui répondirent: „Très bien, notre frère chéri; on t'appellera Barthélemy l'apôtre, celui à qui les mystères de Dieu ont été révélés.“ Barthélemy leur dit: Pardonnez-moi, mes frères, je suis le dernier d'entre vous, et la pauvreté regne dans ma maison. Lorsque mes concitoyens me verront, ils s'écrieront: „N'est-ce pas là Barthélemy le cultivateur? n'est-ce pas lui qui habite la ferme d'Hiérocatès, le chef de notre ville, et qui va vendre des légumes au marché? Où a-t-il donc pris la nouvelle grandeur dont il se pare? Il n'était bruit auparavant que de sa misère, et aujourd'hui il fait des miracles divins.“ Dans le temps où le Sauveur nous conduisit sur la montagne des Oliviers, il nous entretint dans une langue qui nous était inconnue, et dont il nous a découvert depuis l'intelligence, en disant: „Anetharath.“ En ce moment les cieux s'ouvrirent de part en part, ses vêtements devinrent éclatants comme la neige, et le Sauveur s'éleva dans les cieux à nos regards surpris. Se prosternant devant son Père bon, il lui dit: „O mon

Père, prends pitié de mes frères les apôtres, accorde-leur une bénédiction qui n'ait point de fin." Alors le Père, de concert avec le Fils et le Saint-Esprit, étendit la main sur la tête de Pierre; il le consacra archevêque de l'univers, et le bénit en lui disant: „Tu seras le chef et le prince de mon royaume; tu le seras aussi du monde entier; car moi, mon Fils et le Saint-Esprit, nous t'avons imposé les mains. Tout ce que tu lieras sur la terre sera lié dans le ciel; tout ce que tu délieras sur la terre sera délié dans le ciel. Nul ne s'élèvera au-dessus de toi et de ton trône; celui qui ne se prosternera pas devant ton siège verra son offrande rejetée. Ton souffle sera plein du souffle de l'Esprit-Saint, en sorte que tout homme qui sera baptisé de ta main recevra vraiment le Saint-Esprit." Il bénit aussi André: „Tu seras l'étoile lumineuse de la Jérusalem céleste; et toi, Jacques, dans toutes les villes ou les villages où tu iras, tu me verras, ainsi que mon Fils, avant d'y entrer. Jean, mon bien-aimé et le bien-aimé de mon Fils, tu seras béni dans mon royaume. Toi, Philippe, dans toutes les villes ou les bourgs qui te recevront dans leur sein, la croix de mon Fils marchera devant toi jusqu'à ce qu'on ajoute foi à ta mission. Barthélemy, ô mon enfant, ton âme pénétrera dans les mystères de mon Fils. Toi, Matthieu, ton pouvoir s'élèvera si haut que ton ombre pourra ressusciter les morts. Jacques fils d'Alphée, toute la puissance du diable ne prévaudra ni contre ton corps ni contre tes prédications dans aucun lieu du monde; celui à qui tu t'attacheras ne sera pas séparé de toi de l'éternité. Simon Zélotès, aucun des lieux où tu auras annoncé la parole de mon Fils ne pourra être envahi par une puissance ennemie. Et toi, bienheureux Mathias [9], ta renommée sera l'oeuvre du monde, parce que tu étais riche suivant ce monde et que tu as tout abandonné pour me suivre. Les légions célestes, ayant entendu les bénédictions que le Père avait départies à chacun des apôtres, s'écrièrent à la fois: „Amen." Et maintenant vous, mes frères les apôtres, pardonnez-moi, pardonnez à Barthélemy. Alors les apôtres se levant l'embrassèrent. Après avoir prononcé ces paroles, ils allèrent offrir le sacrifice. La sainte vierge se trouvait auprès d'eux en ce moment. Dès que Jésus leur eut dit: „Venez en Galilée, c'est là où je vous donnerai ma paix", dès qu'ils eurent pris du corps et du sang du Fils de Dieu, l'odeur suave de leur sacrifice s'éleva jus-

[9] Sahidice ⲙⲁⲑⲓⲁⲥ scriptum est.

qu'au septième ciel. Le Père s'adressant à son Fils chéri: „O mon Fils unique, lui dit-il, va, descends sur la terre vers tes compagnons les apôtres, console-les, donne-leur de la force pour empêcher qu'éprouvant de la tristesse ils ne perdent tout courage et ne cessent dans le monde leurs prédications en ton nom, au mien et en celui du Saint-Esprit. Va, ô mon Fils chéri, cours vers tes frères les apôtres, inspire-leur de l'allégresse, afin qu'ils ne disent point: Notre Sauveur est ressuscité d'entre les morts, il s'est élevé dans les cieux dans toute sa gloire vers son Père, il nous a abandonnés dans les villes et dans les villages, ne voulant point que nous nous livrions à la joie; et cela pour prix des travaux que nous avons accomplis sur la terre. Le Fils de Dieu descendit alors dans le monde et alla dans la Galilée; il trouva ses disciples et la vierge Marie réunis; il se montra à eux en leur disant: „Salut, mes apôtres, vous que j'ai choisis parmi tous les hommes; salut, mes frères et mes compagnons, que la paix de mon Père soit avec vous; je vous donne aussi la mienne;" et soufflant sur leur visage, il ajouta: „Recevez l'Esprit-Saint; ceux à qui vous pardonnerez les péchés seront absous, ceux à qui vous les retiendrez seront condamnés." Il nous montra ses pieds ...

Passim in codicibus Graecis inveni apocalypsin Mariae, qua continetur Mariae descensus quidam ad inferos. In tribus codicibus, unde plura excerpsi, dictio iam ad Graecitatem recentiorem deflectit; nec id librariis sed ipsi auctori deberi videtur: certe enim totum opus monachum mediae aetatis prodit. Ita in codice Bodl. Misc. 77. (E 5. 7. Hunt. 457.) legitur: *ἀποκάλυψις* (cod. *-ληψης*) *τῆς ἁγίας θεοτόκου περὶ τῶν κολάσεων* (cod. *περὴ τὸν κωλάσεον*). *Ἤμελλεν ἡ παναγία θεοτόκος πορεύεσθαι πρὸς τὸ ὄρος τῶν ἐλαιῶν τοῦ προσεύξασθαι. προσευχομένης* (cod. *-χωμένοις*) *δὲ αὐτῆς* (cod. *-τοῖς*) *πρὸς κύριον τὸν θεὸν ἡμῶν εἶπεν* (cod. *ήπεν*)· *ἐπὶ τοῦ ὀνόματος τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος κατελθάτω ὁ ἀρχάγγελος γαβριήλ, ὅπως εἴπῃ μοι περὶ τῶν κολάσεων, καὶ περὶ τῶν ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων. καὶ ἅμα τῷ λόγῳ εἰποῦσα* (ita etiam in Veneto), *κατῆλθεν ὁ ἀρχάγγελος μιχαὴλ μετὰ τοὺς ἀγγέλους τῆς ἀνατολῆς καὶ τῆς δύσεως καὶ ἀγγέλους τῆς μεσημβρίας καὶ τοῦ βορρᾶ, καὶ ἠσπάσαντο τὴν κεχαριτωμένην, καὶ εἶπαν πρὸς αὐτήν· χαῖρε τοῦ πατρὸς τὸ ἀπαύγασμα, χαῖρε τοῦ υἱοῦ ἡ κατοίκησις, χαῖρε τοῦ ἁγίου πνεύματος τὸ κέλευσμα* etc. Item in Bibl. Caesar. Vindob.

lib. V. cod. CCCXXXVII. fol. 82. (82—93): *ἀποκάλυψις τῆς ὑπεραγίας θεοτόκου περὶ τῶν κολάσεων, καὶ πῶς οἱ ἁμαρτωλοὶ κολάζονται, καὶ περὶ μετανοίας. Ἔμελλεν ἡ παναγία θεοτόκος πορεύεσθαι ἰδεῖν τὰς κολάσεις, καὶ ἦλθεν ἐν τῷ ὄρει τῶν ἐλαιῶν* etc. In codice Veneto Marciano class. VII. cod. XLIII scriptura etiam peior est quam in Bodleiano. Post inscriptionem *ἀποκάλυψις τῆς ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου περὶ τῶν κολάσεων τῶν ἁμαρτωλῶν*, sic legitur: *Κατὰ τοὺς καιροὺς ἐκείνους ὅπου ἔμελλεν ἡ ἄχραντος θεοτόκος ἵνα ἀπέλθῃ ἐπὶ τὰς* (cod. *τῆς*) *κολάσεις καὶ ἰδεῖν αὐτάς, καὶ ἀναβᾶσα* (cod. *-βάς*) *εἰς τὸ ὄρος τῶν ἐλαιῶν προσηύξατο. προσευχομένης δὲ αὐτῆς ἐσήκωσε*[1] *τὸ βλέμμα αὐτῆς* (cod. *της* ex usu recentiore) *εἰς τὸν οὐρανὸν καὶ εἶπεν· ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος κατελθέτω ὁ μιχαὴλ ἀρχάγγελος ἵνα ἀποδείξῃ μοι τὰς κολάσεις. καὶ ἅμα τῷ λόγῳ εἰποῦσα* (ita prorsus, ut etiam Bodl. codex), *κατῆλθεν ὁ ἀρχάγγελος μιχαὴλ καὶ τετρακόσιοι ἄγγελοι, ἑκατὸν ἀπὸ τοῦ βορέως καὶ ἑκατὸν τῆς μεσημβρίας καὶ ἑκατὸν τῆς δύσεως. καὶ ἠσπάσαντο τὴν κεχαριτωμένην λέγοντες· χαῖρε θεοτόκε παρθένε, τοῦ πατρὸς τὸ ἀπαύγασμα, χαῖρε τοῦ υἱοῦ ἡ κατοίκησις, χαῖρε τοῦ ἁγίου πνεύματος τὸ κεφάλαιον, χαῖρε τῶν ἑξαπτερύγων ὁ ἔπαινος, χαῖρε τῶν οὐρανῶν τὸ στερέωμα, χαῖρε τῶν ἀγγέλων τὸ προσκύνημα, χαῖρε τῶν προφητῶν τὸ κήρυγμα, χαῖρε πάντων ὑψηλοτέρα ἕως τὸν θρόνον* (sic) *τοῦ θεοῦ. εἶπεν καὶ ἡ θεοτόκος πρὸς τὸν ἀρχιστράτηγον· χαῖρε μιχαὴλ ἀρχιστράτηγε, τοῦ υἱοῦ μου συνόμιλε· χαῖρε μιχαὴλ ἀρχιστράτηγε, τοῦ ἁγίου πνεύματος τὸ βέλεσμα* (ita codex; *κέλευσμα?*)· *χαῖρε μιχαὴλ ἀρχιστράτηγε, τῶν ἑξαπτερύγων ὁ ἔπαινος· χαῖρε μιχαὴλ ἀρχιστράτηγε, ὁ μέλλων σαλπίζειν καὶ ἐξυπνεῖν τοὺς ἀπ᾽ αἰῶνος κεκοιμημένους· χαῖρε μιχαὴλ ἀρχιστράτηγε, ὁ πρῶτος πάντων* (sic) *τῶν ἐπουρανίων δυνάμεων ἕως τὸν θρόνον* (ut supra) *τοῦ θεοῦ. ὁμοίως καὶ πάντας τοὺς ἀγγέλους εὐφημοῦσα ἡ θεοτόκος. αὐτοὶ δὲ προσκυνήσαντες αὐτὴν καὶ μεγαλύναντες, εἶπεν ἡ θεοτόκος πρὸς τὸν ἀρχάγγελον μιχαήλ· ἀνάγγειλόν μοι πάντα τὰ ἐν οὐρανῷ καὶ τὰ ἐπὶ γῆς, καὶ πόσαι κολάσεις εἶναι* (ex usu recentiore), *καὶ ποῦ κολάζεται τὸ γένος τῶν ἀνθρώπων. καὶ εἶπεν ὁ ἀρχιστράτηγος· πολλαὶ καὶ ἀναρίθμητοί* (cod. *πολλαῖς κ. ἀναρίθμοιταις*) *εἰσιν αἱ κολάσεις. καὶ εἶπεν ἡ θεοτόκος· ἀπέλθωμεν καὶ ἴδωμεν αὐτάς. καὶ εἶπεν ὁ ἀρχιστράτηγος· πόθεν θέλεις ἵνα ἀπέλθωμεν; ἐπὶ δυσμὰς ἢ ἐπὶ ἀνατολάς; καὶ εὐθέως ἐπῆραν αὐτὴν οἱ ἄγγελοι καὶ αὐτὴν* (cod.

[1] Scriptum est ἐσύκωσε, item infra. ἐσήκωσε ex recentiori demum usu videtur esse.

rursus τὴν) ὑπῆγαν ἐπὶ δυσμάς. καὶ ἔχανεν ὁ ᾅδης, καὶ εἶδεν τοὺς ἐν τῷ σκότει κολαζομένους, καὶ ἦν ἐκεῖ σκότος μέγα καὶ κλαυθμὸς καὶ ὀδυρμὸς καὶ βοὴ μεγάλη. καὶ εἶπεν ἡ θεοτόκος· τίνες εἰσὶν οὗτοι, καὶ τί τὸ ἁμάρτημα αὐτῶν; καὶ εἶπεν ὁ ἀρχάγγελος πρὸς αὐτήν· οὗτοί εἰσιν, δέσποινα θεοτόκε, οἵτινες πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα μὴ πιστεύσαντες καὶ θεοτόκον μὴ ὁμολογοῦντες etc. Ad finem Maria precatur ut ab angelis ducatur ἔμπροσθεν τοῦ ἀοράτου πατρός, καὶ ἐκχέωμεν δάκρυα διὰ τοὺς ἁμαρτωλούς. Archangelo respondente se cum angelis septies per diem et septies per noctem preces pro peccatoribus facere, sed frustra, exclamat: ῥίψατέ με ἔμπροσθεν τοῦ ἀοράτου πατρός. Postquam vox respondit: οὐκ ἔχω πῶς ἐλεήσω αὐτούς, rursus precatur advocatis Iohanne baptista, prophetis, patriarchis, martyribus, eremitis, iustis. Vox auditur: τίνος ἕνεκέν με παρακαλεῖτε; Ipsa respondet: Peccatorum caussa. Tum responsum fit: διὰ τῆς μητρός μου τὰ δάκρυα καὶ διὰ τὴν παράκλησιν τῶν ἁγίων μου ἀγγέλων καὶ διὰ τὴν ἀγάπην τῶν προφητῶν καὶ διδασκάλων καὶ μαρτύρων καὶ διὰ πάντας τοὺς ἁγίους μου χαρίζω ἄνεσιν τῶν ἁμαρτωλῶν etc. Postquam gratias egit Maria cum angelis, rursus vox auditur: ἄρατε τὴν ἐμὴν μητέρα ἐν τῷ παραδείσῳ etc. Sequitur: εὐθὺς τὸ ἅρμα τὸ χερουβικὸν παρέστησεν αὐτὴν ἐν τῷ παραδείσῳ. Ibi pios videt eorumque virtutes a Michaele ipsi indicantur. Sed haec pars libelli brevissima est et quasi appendicem eorum quae praecesserunt efficit.

Similis operis posterior pars superest in cod. Par. 1631. saeculi fere decimi tertii. Fragmentum incipit: ἡ δὲ ἁγία θεοτόκος παρακαλεῖ καὶ δυσωπεῖ τὸν θεὸν λέγουσα· ἐλέησον τὸν κόσμον σου καὶ μὴ ἀπολέσῃς τὰ ἔργα τῶν χειρῶν σου. ἔμπροσθεν δὲ τοῦ θρόνου παρειστήκεισαν ἀγγέλων τάξεις καὶ τάγματα ἀναρίθμητα· παρίσταντο δὲ προφῆται καὶ ἀπόστολοι καὶ μάρτυρες κάτω κείμενοι, παρακαλοῦντες καὶ αὐτοὶ διὰ τοὺς ἁμαρτωλούς. καὶ εἶδον ἕτερον τάγμα φοβερὸν ὡς πῦρ ἐξαστράπτων (sic). καὶ εἶπέν μοι ὁ ἄγγελος· οὗτοί εἰσιν τὰ ἑξαπτέρυγα καὶ τὰ χερουβίμ. ἐν μέσῳ δὲ αὐτῶν ἔκειτο τροχός, οὗ τὸ εἶδος αὐτοῦ πλήρης (sic) ὀφθαλμῶν, ἐν μέσῳ δὲ αὐτῶν πῦρ ...[2] ἔμπροσθεν αὐτοῦ ὡς εἶδος ἀνθρώπου. καὶ λέγει ὁ ἄγγελος· οὗτός ἐστιν ὁ τροχὸς τὸ ἅρμα ἡλιοῦ (sic), καὶ ὁ ἄνθρωπός ἐστιν ἡλίας ὁ προφήτης. καὶ εἶδον ἕτερον τάγμα ἔχοντα (sic) πτέρυγας καὶ πρόσωπα τέσσαρα, τὸ μὲν ἐνφέροντα (sic) πρόσωπον ἀνθρώπου καὶ πρόσωπον ἀετοῦ καὶ

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[2] Scriptum est αζων, litteris κή super α suprascriptis.

πρόσωπον λέοντος καὶ πρόσωπον μόσχου, ἔχοντα τὰς χεῖρας ἐπάνω τῶν πτερύγων -- καὶ ἐκέκραγεν (sic, ad *τάγμα* referendum?) *ἀκαταπαύστως λέγοντες· ἅγιος ἅγιος ἅγιος κύριος σαβαώθ* -- (fol. 3.) *καὶ εἰς τὸ δεξιὸν μέρος αὐτῆς ἴδον λίμνην παμμεγέθη, καὶ εἰπέ μοι ὁ ἄγγελος· ἐξ αὐτῆς τῆς λίμνης ἐξέρχεται ὁ ἰορδάνης ποταμός, καὶ εἰς τὸ χεῖλος αὐτοῦ ὥσπερ ἱερεὺς* ... [3] *καὶ λέγει μοι ὁ ἄγγελος· οὗτός ἐστιν ἰωάννης ὁ βαπτιστής. καὶ εἰς τὸ ἀριστερὸν μέρος ἴδον λίμνην παμμεγέθη. καὶ λέγει μοι ὁ ἄγγελος· αὕτη ἐστὶν ἡ λίμνη ὅπου κολάζονται γονεῖς καὶ ἀνάδοχοι οἱ ἐξ ἀμελείας τὰ τέκνα αὐτῶν ἀφέντες ἀβάπτιστα* -- (fol. 6.) *καὶ ἤγαγέν με ὅπου κολάζονται οἱ ἁμαρτωλοί. καὶ εἶδον ἐκεῖ ποταμὸν πύρινον, καὶ εἰς τὸ χεῖλος αὐτοῦ ἐκάθητο πλῆθος ἀνδρῶν καὶ γυναικῶν. καὶ λέγει μοι ὁ ἄγγελος· οὗτοί εἰσιν οἱ ἐπίορκοι οἱ ἀδίκως ὀμνύουσιν, οἱ ψευδομάρτυρες* -- (fol. 7.) *εἶπέν μοι ὁ ἄγγελος· οὗτοί εἰσιν οἱ ἄρχοντες, οἱ ἀρχιερεῖς καὶ οἱ δυνάσται οἱ δῶρα λαμβάνουσιν καὶ τὸ δίκαιον οὐ κρίνουσιν* -- (fol. 8.) *οὗτοί εἰσιν οἱ πρεσβύτεροι, ἀββάδες, οἱ ῥυπώσαντες τὸ μέγα καὶ ἀγγελικὸν σχῆμα· ὁμοίως καὶ διάκονοι καὶ οἱ κακοποιοῦντες τοὺς δούλους αὐτῶν* -- (fol. 14.) *διὸ πάντες, ἱερεῖς καὶ διάκονοι, δοῦλοι καὶ ἐλεύθεροι, πλούσιοι καὶ πένητες, δῶμεν δόξαν τῷ θεῷ. ἔλεος καὶ ἄφεσιν ἁμαρτιῶν τῷ γράψαντι ἅμα καὶ τοῖς ἀκροασαμένοις καὶ κτησαμένῳ* etc.

Denique de apocalypsi quae dicitur Danielis mentio faciunda. Etiam hanc passim invenimus, ut in cod. Veneto Marc. class. II. cod. CXXV., in Parisiensibus 947 et 2180. In Veneto libri titulus est: *ἀποκάλυψις τοῦ προφήτου Δανιὴλ περὶ τῆς συντελείας τοῦ κόσμου.* In Parisiensi 947: *ἐσχάτη ὅρασις τοῦ Δανιήλ.* In Par. 2180: *ἐκ τῶν ἐσχάτων ὁράσεων τοῦ προφήτου Δανιήλ.* Initium libri in Veneto sic: *Τάδε λέγει κύριος παντοκράτωρ· οὐαὶ σοὶ γῆ, ὅταν τὸ τῶν ἀγγέλων σκῆπτρον* [1] *βασιλεύσει ἐν σοί. τότε ἐρεῖ κύριος παντοκράτωρ ἑνὶ τῶν ἀγγέλων αὐτοῦ λέγων· κάτελθε καὶ ἆρον τὴν ἀλήθειαν καὶ τὴν εἰρήνην ἀπὸ τῆς γῆς* (Par. 2180. *τ. ἀλήθ. ἀπὸ τ. γ. καὶ τ. εἰρ. ἀπ' αὐτῆς*), *καὶ ποίησον ἵνα φάγωσιν οἱ ἄνθρωποι ἀλλήλων τὰς σάρκας αὐτῶν. ἐξαπόστειλον καὶ ἄλλους ἀγγέλους, καὶ τὸν μὲν ἕνα* [2] *εἰπέ· κάτελθε ἐπὶ τὰ περι-*

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[3] Sequitur ἀλλάμένος, quod nec ἀλλόμενος nec ἀλάμενος substituendo sanari videtur.

[1] Ita Par. 2180. nisi quod σκυπτρον habet; Ven. σκήπτωρ, Par. alter σκύπτορ.

[2] In hoc accusativo et h. l. et postea consentiunt Ven. et Parisienses.

βόλια (ita Ven., Parisienses -λαια et -λεα) καὶ τὰς νήσους καὶ σφράγισον αρμδ' χιλιάδας· τὸ μὲν δύμοιρον ῥῖψον καὶ τὸ τρίτον ἔασον. καὶ τὸν δεύτερον εἰπέ· κάτελθε ἐπὶ τὰ δυσικὰ μέρη καὶ σφράγισόν μοι ασ' χιλιάδας· τὸ μὲν δύμοιρον ῥῖψον καὶ τὸ τρίτον ἔασον. καὶ τὸν τρίτον ἄγγελον εἰπέ· κάτελθε ἐπὶ ἀσίαν, φρυγίαν, γαλατίαν, καππαδοκίαν, συρίαν καὶ εἰς αὐτὴν τὴν μητέρα τῶν πόλεων, καὶ σφράγισόν μοι χιλίας τριακοσίας ἑξήκοντα χιλιάδας· τὸ μὲν δύμοιρον ῥῖψον καὶ τὸ (ex Parr. est; Ven. om) τρίτον ἔασον. οὐαὶ σοὶ γῆ ἐκ τῶν βασάνων ὧν μέλλει ἐξαποστεῖλαι κύριος παντοκράτωρ ἐπὶ σέ· ἀκρίδας ἀγρίας καὶ ἀναιμάκτας (ἀκρίδ. ἀγρ. καὶ ἀν. ex Par., om Ven.), καὶ οὔτε ζῶον ἢ (Par. οὔτε) δένδρον μέλλουσιν ἅψασθαι (Par. ἅπτεσθαι), εἰ μὴ ἐπὶ (ita uterque) τοὺς μὴ μετανοήσαντας (Par. -νοοῦντας) διὰ (Par. ἐπὶ) τὰς πολλὰς αὐτῶν ἁμαρτίας καὶ (ἁμ. κ. ex Par., om. Ven.) ἀνομίας καὶ ἀδικίας, καὶ μαστιγώσουσιν αὐτοὺς μῆνας ιη', ἕως οὗ ἀπελθόντες μακαρίσωσιν (Par. -ίσουσιν) τοὺς τεθναμένους καὶ εἴπωσιν· μακάριοί ἐστε, ὅτι οὐκ ἐτύχετε ἐπὶ τὰς ἡμέρας ταύτας (Par. ἐν ταῖς ἡμέραις ταύταις). καὶ ἐκ προστάγματος θεοῦ ἀναβήσεται πῦρ ἀπὸ τῆς θαλάσσης, καὶ ἡ γῆ ζῶσα ἀνοικοδομήσει τὴν θάλασσαν. καὶ ἐπιβήσεται ἐπὶ τὴν ἑπτάλοφον καὶ στρέψει τὸ πρόσωπον αὐτῆς ἐπὶ τὴν δύσιν τοῦ ἡλίου. οὐαὶ (Par. καὶ οὐαὶ) σοὶ ἑπτάλοφε ἐκ τῆς τοιαύτης ὀργῆς, ὅταν κυκλωθῇς ὑπὸ στρατοπέδου πολλοῦ (Par. -πέδων πολλῶν[3]) καὶ κυριευθῇς ὡς διὰ μικροῦ πράγματος, καὶ τὰ ὡραῖά σου τείχη πεσοῦνται ὡς σικυήλατον (? cod. συκηήλάτω), καὶ πατήσει τὸ μειράκιον ἐπὶ σὲ ἐλεεινήν (cod. -νῆ), τὸ σκῆπτρον (cod. rursus -πτωρ) θήσει καὶ ἐν αὐτῷ οὐ μείνῃ, καὶ βάλῃ τὰς χεῖρας αὐτοῦ εἰς τὰ ἅγια τοῦ θεοῦ θυσιαστήρια, καὶ τὰ ἅγια ἀποχρίσουσιν (ita scriptum est) καὶ δώσουσι ταῦτα τοῖς υἱοῖς τῆς ἀπωλείας. καὶ ἐγερθήσεται ὁ ὄφις ὁ κοιμώμενος καὶ πατάξει τὸν μείρακα, τὸ δὲ διάδημα αὐτοῦ ἀνακολπωσάμενος μεγαλυνθήσεται τὸ ὄνομα αὐτοῦ πρὸ μικροῦ, οἱ δὲ υἱοὶ τῆς ἀπωλείας στηρίξαντες δώσουσι τὰ πρόσωπα αὐτῶν ἐπὶ τὴν δύσιν τοῦ ἡλίου· καὶ οὕτως δώσει ὁ ὄφις ὁ κοιμώμενος θάνατον ὅσιον (sic), καὶ κρατήσει ἐπὶ τὴν ἑπτάλοφον τὸ ξανθὸν γένος etc. Extrema sunt: καὶ ἐν τῷ ὑποστρέφεσθαι αὐτὸν ἀνοιχθήσονται οἱ θησαυροὶ τῆς γῆς, καὶ πάντες πλουτήσωσιν, καὶ οὐδεὶς ἔσται πένης, καὶ ἡ γῆ ἀποδώσει τὸν καρπὸν αὐτῆς ἑπταπλασίονα, καὶ τὰ ὅπλα τὰ πολεμικὰ γενήσονται εἰς δρέπανα. καὶ βασιλεύσει ἔτη λς', καὶ μετ' αὐτὸν (cod. αὐτοῦ)

[3] Ab hoc inde loco textum Parisiensem non amplius exscripsi. Quae sequuntur in Veneto, a quo solo petii, varie corrupta sunt, quae ex aliis codicibus correctum iri spero.

βασιλεύσει ἕτερος ἐξ αὐτοῦ ἔτη ιβ'· καὶ οὗτος προϊδὼν τὸν θάνατον αὐτοῦ πορευθήσεται εἰς τὰ ἱεροσόλυμα ἵνα παραδώσει τὴν βασιλείαν αὐτοῦ τῷ θεῷ. καὶ ἔκτοτε βασιλεύσουσιν οἱ τέσσαρες υἱοὶ αὐτοῦ· ὁ μὲν πρῶτος ἐν ῥώμῃ, ὁ δεύτερος ἐν ἀλεξανδρείᾳ, ὁ τρίτος ἐν ἑπταλόφῳ καὶ ὁ τέταρτος ἐν θεσσαλονίκῃ. οὗτοι ἀλληλομαχήσουσι, καὶ στρατοπεδεύσουσι καὶ τοὺς ἱερεῖς καὶ τοὺς μοναχούς, καὶ συγκροτήσουσι πόλεμον ἀπ' ἀλλήλων, καὶ οὐδεὶς ἐξ αὐτῶν σωθήσεται. καὶ ἐν τῷ μὴ εἶναι ἄνδρα χρήσιμον βασιλεύσει γυνὴ μιαρὰ ἐν τῇ ἑπταλόφῳ καὶ μὴ ἀνεῖ τὰ ἅγια τοῦ θεοῦ θυσιαστήρια, καὶ σταθεῖσα ἐν μέσῳ τῆς ἑπταλόφου, φωνῇ μεγάλῃ λέγουσα· τίς θεὸς πλὴν ἐμοῦ; καὶ τίς δύναται ἀναστῆσαι [ἐπὶ] τὴν ἐμὴν βασιλείαν; καὶ εὐθὺς σεισθήσεται ἡ ἑπτάλοφος καὶ καταποντισθήσεται σύμψυχος ἐν βυθῷ, καὶ μόνος ὁ ξηρόλοφος ἔσται φαινόμενος· καὶ τὰ διαβαινόμενα πλοῖα μέλλουσι θρηνεῖν τὴν ἑπτάλοφον. καὶ οὕτως βασιλεύσει ἕτερος ἐν θεσσαλονίκῃ ἐπὶ χρόνου μικροῦ, καὶ εὐθὺς καταποντισθήσεται καὶ αὐτή. καὶ μετὰ ταῦτα καταποντισθήσεται ἡ σμύρνη καὶ ἡ κύπρος ἀπὸ ἀνέμου στροβύλου (sed potius *ἀνεμοστροβύλου* scriptum est) *ἐν τῇ θαλάσσῃ, καὶ οὕτως βασιλεύσει ὁ ἀντίχριστος, καὶ πράξει θαυμαστὰ καὶ παράδοξα πράγματα καὶ μεγαλυνεῖ τοὺς ἰουδαίους καὶ τὸν κατακεκαμμένον* (cod. *κατεκαμμ.*, Par. *ἐσκαμμένον*) *ναὸν ἀνοικοδομήσει, καὶ γενήσονται λιμοί, σεισμοί, καταποντισμοὶ ἐπὶ πᾶσαν χώραν, καὶ τὰ ὕδατα ἀποφρύξουσι, καὶ ὑετὸς ἐπὶ γῆς οὐ δοθήσεται. καὶ κρατήσει ὁ τρισκατάρατος δαίμων ἔτη τρία*[4]. *τότε ὁ χρόνος ὡς μὴν διαβήσεται, ὁ μὴν ὡς ἑβδομάς* (ita Par., Ven. *-μάδα*), *ἡ ἑβδομὰς ὡς ἡμέρα, ἡ ἡμέρα ὡς ὥρα, ἡ ὥρα ὡς στιγμή*[5], *διὰ τοὺς ἐκλεκτοὺς τοῦ θεοῦ καὶ τοὺς δούλους αὐτοῦ* (Par. om *καὶ τ. δού. αὐτ.*). *μετὰ δὲ τὴν συμπλήρωσιν τῶν τριῶν χρόνων βρέξει ὁ θεὸς* (Par. add *παντοκράτωρ*) *πῦρ ἐπὶ τὴν γῆν, καὶ κατακαήσεται ἡ γῆ πήχας* (sic Ven.) *τριάκοντα* (Par. *κατακαύσει αὐτὴν πήχεις λγ'*). *τότε βοήσει ἡ γῆ πρὸς τὸν θεόν* (Par. *οὐράνιον* pro *θε.*) *παρθένος εἰμί, κύριε, ἐνώπιόν σου. τότε οἱ οὐρανοὶ ὡσεὶ χάρτης ἐνειληθήσονται καὶ* (Par. om *οἱ οὐρανοὶ* usque *καὶ*) *οἱ ἄγγελοι τοῦ θεοῦ τὰς σάλπιγγας δώσουσιν, καὶ οἱ ἀπ' αἰῶνος νεκροὶ ἐγερθήσονται, καὶ οἱ μὲν δίκαιοι σταθήσονται ἐκ δεξιῶν τοῦ νυμφίου, οἱ δὲ ἁμαρτωλοὶ ἐξ εὐωνύμων· καὶ οἱ μὲν δίκαιοι κληρονομήσουσι τὸν παράδεισον, οἱ δὲ ἁμαρτωλοὶ κληρονομήσουσι καὶ αὐτοὶ τὴν αἰώνιον κόλασιν· ἧς γένοιτο ῥυσθῆναι ἡμᾶς, προσ-*

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[4] Par. add ή', quod ἥμισυ explicandum videtur. Item paullo post habet τῶν τριῶν ⸓ χρόνων.

[5] ὡς ὥρα et ὡς στιγμὴ Par., Ven. ὡς ὥραν et ὡς στιγμήν.

κυνεῖν δὲ πατέρα υἱὸν καὶ ἅγιον πνεῦμα, τριάδα ὁμοούσιον καὶ ἀχώριστον, εἰς τοὺς ἀπεράντους αἰῶνας ἀμήν. Ab his inde a voce *ἐγερθήσονται* satis differt Parisiensis codex (2180.), in quo sic pergitur: *καὶ τότε φανήσεται τὸ σημεῖον τοῦ ζωοποιοῦ σταυροῦ προπορευόμενον ἀπ᾽ οὐρανῶν· εἶτα καὶ αὐτὸς ἡμῶν ὁ κύριος ἰησοῦς χριστὸς καταβήσεται καὶ σταθήσει ἐπὶ τοῦ οἴκου* (cod. *τοὺς οἴκους*) *δαυίδ, καὶ προευτρεπίσει τὸν θρόνον αὐτοῦ, καὶ στήσει τοὺς μὲν δικαίους ἐκ δεξιῶν, τοὺς δὲ ἁμαρτωλοὺς ἐξ εἰωνύμων. τότε αἱ βίβλοι ἀνοιχθήσονται, καὶ αἱ πράξεις τῶν δικαίων καὶ τῶν ἁμαρτωλῶν γυμνωθήσονται, καὶ οἱ μὲν δίκαιοι κληρονομήσουσι τὴν αἰώνιον ζωήν, οἱ δὲ ἁμαρτωλοὶ κόλασιν ἀπέραντον· ἧς ῥυσθείημεν χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ, ᾧ πρέπει πᾶσα δόξα, κράτος, τιμὴ καὶ προσκύνησις σὺν τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.* Quae dedimus, in Veneto et Parisiensi altero (2180.) paullo plus quam dimidiam totius apocalypsis partem efficiunt. Multo pauciora cod. Par. 947. praebet. Ceterum nescio an haec scriptura eadem sit quam Pseudathanasii Synopsis et Nicephori stichometria inter pseudepigrapha numerant. Quod si est, „*Βαρούχ, Ἀμβακούμ, Ἐζεκιὴλ καὶ Δανιὴλ ψευδεπίγραφα*“ rectius apud Nicephorum Antilegomenis Novi Testamenti adduntur quam in Synopsi Veteris Testamenti Apocryphis.

V.
IOHANNIS LIBER DE DORMITIONE MARIAE.

VI.
TRANSITUS MARIAE A.

VII.
TRANSITUS MARIAE B.

Sed iam ad libros a nobis hoc volumine editos redeundum est. Superest ut de iis explicemus qui in describendo Mariae exitu versantur. Opus Graecum, quod tantam vim ad traditiones Marianas excolendas atque propagandas habuit et in varias quum orientis tum occidentis linguas translatum est, nondum editum fuisse mirum est. Neglectum vero est ab alteris ne ad apocryphorum deliramenta viderentur animum attendere, ab alteris ne in suspicionem adducerentur quae a piis Mariae cultoribus dudum in fidem recepta essent[1]. At erraront utrique; hi quidem quod a veritate strenue indaganda refugerunt, illi quod praesumptione dogmatica historiae circumscripsere studium.

Pertinere autem librum de dormitione vel transitu Mariae non ad medii aevi sed antiquitatis Christianae monumenta certum est, quamquam ambigi potest utrum saeculo demum quarto an prius prodierit. Auctor libri Latini quem Transitum Mariae B diximus, in prologo, qui a textu nostro Veneto abest

[1] Huc spectant verba Combefisii in Auctar. Nov. Biblioth. PP. tom. 1. p. 821: „Exstat eius (i. e. Iohannis archiepisc. Thessalon., de quo vide infra) oratio alia in Mariae assumtionem, paucis diversa ab iis quae exstant nomine S. Melitonis, ac pleraque eiusmodi ex Apocryphis enarrans; quam quidem mihi paraveram ac eram conatus illustrare; sed postea visum potius mihi premere quam minus certa nixis veritate aliorum fidem elevare."

sed ex aliis codicibus in Bibliotheca Maxima Patrum editus est, Melitonis nomen sibi arrogans tradita a Iohanne apostolo ad conficiendum librum suum se adhibuisse profitetur: vide infra pag. 124. Hunc librum suae aetatis hominibus et iam saeculo sexto Gregorio Turonensi in iis quae de obitu et resurrectione Mariae scripsit probari reprehendit Beda Venerabilis in Retract. in Act. App. cap. VIII. Ad Iohannem autem Pseudo-Melito ille provocans haud dubie ad eum librum provocavit quem plerique codices Graeci Iohanni adscriptum esse testantur. Eundem in celebri decreto a Gelasio damnatum esse (vide cap. VI. §. 28: „Liber qui appellatur Transitus, id est Adsumptio [2] sanctae Mariae, apocryphus") propterea ambigitur quod a Pseudo-Melitone Leucii haeretici scriptum eiusdem argumenti commemoratur, rursusque a Pseudo-Hieronymo in sermone qui fertur de assumptione beatae virginis Mariae scriptum eiusmodi significari videtur [3]. Quum autem in decreto illo §. 18 damnatio praecedat „omnium librorum quos fecit Leucius discipulus diaboli", certe veri est similius §. 28 alium quam Leucii de transitu Mariae librum damnari; nisi forte nullo auctore nominato quicquid Transitus Mariae inscribebatur auctor decreti damnari voluit. Sin autem pro vero habemus, Leucium haereticum de transitu Mariae commentatum esse, statuendum erit Pseudo-Iohannem vel maxime contra illum suum composuisse librum, quo quidem ad Leucii scripturam exstirpandam usum se dixit Pseudo-Melito.

Quantopere autem Transitus ille Mariae ubique placuerit, luculenter interpretum studiis probatur. Scimus enim Syriace, Sahidice, Arabice eum versum esse. Neque interpretes illi satis habuerunt Graeca simpliciter vertere, sed ipsam narrationem variis modis excoluerunt, quemadmodum hoc ipso anno tres libros Syriacos in lucem protraxit William Wright vir clarissimus [4], qui-

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[2] Verba *id est Adsumptio* in pluribus codd. desiderantur.

[3] Ibi auctor ad Paulam et Eustochium ea de re se scripsisse asserit „*ne forte si venerit in manus vestras illud apocryphum de transitu eiusdem virginis, dubia pro certis accipiatis.* Ceterum in eo sermone multi dicuntur dubitare *utrum assumpta fuerit simul cum corpore*, quemadmodum *vacuum Mausoleum* Mariae in valle Iosaphat cernentibus ostendebatur, *an abierit relicto corpore.*

[4] Librum suum inscripsit: Contributions to the Apocryphal Literature of the New Testament, collected and edited from Syriac MSS. in the British Museum, London 1865. Sed iam paullo ante i. e. ineunte hoc anno ediderat aliam eiusdem libri recensionem eamque uberrimam in *Journal of Sacred Literature*, in duobus prioribus eiusdem anni fasciculis (mensium Ianuarii et Aprilis).

bus idem cum Graecis nostris argumentum sed satis diversa ratio est; aliam rursus libri formam, propiorem tamen Syriacis quam Graecis aut Latinis, Maximilianus Enger 1854 Arabice edidit [5];

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[5] Titulus libri est: Ioannis apostoli de transitu beatae Mariae virginis liber. Ex recensione et cum interpretatione Maximiliani Engeri. Exempli gratia adscribamus, ex Wrightii et Engeri interpretationibus, quae fere in Syriacis et Arabicis respondent capiti 12 textus Graeci. Is enim locus ex iis est qui certe per singula comparari possunt. Syrus igitur sic (Contributions p. 22 sq.): Then the Holy Spirit informed us in all the regions in which we were, and says to us: „The time is near for the mother of your Lord to leave this world; but rise, go to her to Bethlehem.“ To Simon (Peter) It made this known in Rome; and to Paul at Tiberias; and to Thomas in India; and to Matthew at Berytus; and to Bartholomew in Armenia; and to Thaddaeus at Laodicea; and to James in the cave of Zion. But Andrew, the brother of Simon, and James, the brother of John, and Philip, and Simon the Cananite, and Matthias, who became an apostle in the place of Judas Iscariot, these five were dead. And the Holy Spirit awoke them and said to them: Rise, but do not think that the resurrection is come; but on this account do ye rise, that ye may go to Bethlehem to the mother of your Lord, who is departing from the world, and asks to see you. Item Arabs (apud Enger. p. 39): „Et cum spiritus sanctus mihi dixisset: audisti hanc vocem o Ioannes? dixi: sane. Dixit: haec ibit ad discipulos socios tuos iique ad dominam beatam Mariam salutandam advenient, quia in sua quemque urbe et loco certiorem feci, eisque currus quibus huc vehentur in nube lucida paravi. Et Simeoni Cephae Romae notum id feci, cum ad templum sanctum properaret, sacrificium cum id ei incumberet oblaturus, eique dixi: oblatione facta Bethlehem propera, nam mater magistri tui in eo est ut ex hoc mundo migret. Dein Paulo, qui quinquaginta circiter iactae sagittae spatiis Roma aberat et cum Iudaeis disputabat; Iudaeique eum irridebant dicebantque: profecto sermo tuus non accipietur, quia tu nomen Christi praedicas, tu es Tarso ortus nosque te novimus: homo es Christianus et pauper, et Iesu in nomine migrare et orare coepisti. Eumque certiorem feci, statimque surrexit et egressus est. Dein Thomam in interiore Indiae Sindiaeque terra. Is autem prope lectum filiae regis assidebat eamque baptizaverat; tum ad ecclesiam properavit et oravit et abiit. Et post haec Matthaeum, tum Iacobum. Et postquam vivos ex iis certiores feci, ad mortuos ivi, Philippum, Andream fratrem Simeonis Cephae, Lucam, Simeonem Cananaeum, Marcum Bartholomaeumque, eisque dixi: agite, sepulcra vestra relinquite, et ne credatis diem novissimum venisse; non enim iam extremum tempus est. Verum Bethlehem properate, dominam Mariam beatam domini genitricem salutaturi; nam prope est ut ex hoc mundo abeat.“ Syrus alter (vide Journ. of Sacr. Lit.) magis cum Arabe consentit. Ita ille habet quae de Petro et Paulo agunt etc.: To Simon Cephas It made this known in Rome, as he was going in to offer the oblation in the church where was the oblation of strangers; and he was lying prostrate and praying before the altar; and the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to salute her.“ And the Holy Spirit informed Paul in the city called Tiberias. It found Paul as he was contending with the Jews, who were striving with him and reviling him and saying to him: Thy words are not

denique aliam eamque a reliquis omnibus satis discrepantem liber Sahidicus habet, quem in Catalogo codicum Copticorum Borgianorum Georg. Zoega indicavit[6]. Sed praeter orientales etiam Latini docent quam varie transitus Mariae ab interpretibus excultus sit. Plures enim apud Latinos libri habentur, in quibus

received, which thou utterest concerning the Messiah. Because thou art from Tarsus, and the son of a harness-maker, and the child of poor people, thou takest the name of the Messiah (in thy mouth) and goest about with it. And the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Thomas in India, who had gone in to visit the nephew of Ludan, the king of India. And he was sitting by his bed and talking to him; and the Holy Spirit said to him: „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Matthew (saying): „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And Matthew was at Yabus. And the Holy Spirit informed James in Jerusalem (saying): The time etc. And the Holy Spirit informed Bartholomew in the Thebais (saying): The time etc. Now none of the disciples were dead as yet, except Andrew, the brother of Simon Cephas, and Philip, and Luke, and Simon the Cananite: these were dead. And on that day the H. S. informed them in their graves (saying): Rise from Sheol. And the H. S. said unto hem: Do not suppose that the resurrection is come; but your rising to-day from your graves is wholly that ye may go to greet the mother of your Lord, for the time draws nigh for her to leave the world.

[6] Vide pag. 223. num. CXX. Zoega inde haec excerpsit: „Verba Iesu in cruce ad Mariam et Iohannem, a quo inde tempore vixerunt ambo in una domo Hierosolymis annos XV. Multas illa peregit sanationes, multa docuit apostolos frequenter eam invisentes et secum habuit chorum virginum: „Factum autem est anno XV. post resurrectionem domini, secundum archaeologiam Iosephi et Irenaei Hebraeorum.“ Scilicet praecipit Maria Iohanni ut vocet Petrum et Iacobum, quibus ingressis in memoriam revocat apostolis quae acciderant a die resurrectionis usque ad ascensionem domini. Narrat porro apparuisse sibi dominum et praedixisse diem mortis, etiam pollicitum esse angelos post statum tempus corpus eius in coelum assumpturos. Convocat virgines suas, in primis Mariam Magdalenam. Iubet inde Petrum sindonium sibi afferre, Iacobum suffimenta emere, Iohannem taedas. Sindonium adlatum sternit instar lecti et odoribus adspergit. Ad orandum se convertit, petens a deo ut removeat lapides offensionis et larvas dolosas, ut qui a sinistris dei procidant coram ea, qui a dextris accedant cum gaudio, ut potestates tenebrarum pudore afficiantur et draco videns eam abscondat se, quiescatque fluvius ignis quo explorantur iusti et peccatores. Et sic super sindoniis suffimentisque se componit dormitura. Descendit dominus de coelo super curru Cherubin, eamque consolatus mortem arcessit, qua visa anima Mariae evolat in sinum filii. Mortua est die Ian. XX, qui est XXI (XXV) mensis Tobe. Praecipit Iesus apostolis ut corpus sepeliant in valle Iosaphat.“ Praeterea extremam libri partem ipso textu Sahidico adposuit, eumque vertit Ed. Dulaurier l. l. pag. 20 sqq.

idem argumentum maxima cum licentia tractatum est. Ita neuter eorum quos edidimus siglis A et B distinctos, cum altero convenit, nec magis cum orientalibus interpretibus aut cum ipso Graeco, licet ex hoc tanquam primario fonte eos fluxisse appareat. Praetereaque aliam eiusdem rei expositionem ex codice Ambrosiano descripsimus, ad varios illam quidem libros concinnatam ac tamen ab ipso Iohannis libro auctoritatem repetentem. Vide infra.

A Latinis transitum Mariae cum similibus aliis ad poetas medii aevi Germanicos transisse plura carmina testes habemus. Sequuntur autem et illi varias libri recensiones, quemadmodum inter Conradum ab Heimesfurt [7] et auctorem libri passionalis [8] hoc interest, ut iam Engerus adnotavit, quod ille fabulam de sero Thomae adventu et zona virginis ex aëre deiecta habet, hic cum Pseudo-Melitone consentiens non habet. Quod ipsum quum inter testes nostros transitus Mariae A et B differat, facile erit dictu unde carminum illorum discrepantia pendeat.

Sed in ipsis Graecis exemplorum haud exigua est varietas, in extrema potissimum libri parte, ut in editione indicavimus. Neque inter Graecos deerant qui libro ita uterentur ut novum ex eo opus conficerent. Hoc maxime Iohannes archiepiscopus Thessalonicensis circa finem saec. septimi fecit [9]. Quem enim sermonem de dormitione Mariae scripsit, eum totum sed liberrime ad librum Pseudo-Iohannis composuit. In libris scriptis haud raro invenitur, ut in codice Parisiensi 897, ubi inscriptio sic legitur: *Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν ἰωάννου ἀρχιεπισκόπου θεσσαλονίκης λόγος πάνυ ὀφέλιμος εἰς τὴν κοίμησιν τῆς ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου μαρίας.* Textus incipit: *Τῇ θαυμαστῇ καὶ ὑπερενδόξῳ καὶ ὄντως μεγάλῃ τοῦ παντὸς κόσμου δεσποίνῃ καὶ ἀειπαρθένῳ μαρίᾳ, τῇ τοῦ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ μητρὶ καὶ ἀληθῶς θεοτόκῳ ὑπὸ πάσης τῆς ὑπ᾽ οὐρανὸν τῆς τε* (? vide infra Coisl. 121) *καὶ αἰσθητῆς διακοσμήσεως ἀξιόχρεος* (sic) *ὕμνος ἄδεσθαι διὰ παντὸς ἐποφείλεται. καὶ τοῦτο καλῶς, οἶμαι, καὶ*

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[7] Eius carmen editum est apud Hauptium: Zeitschrift für deutsches Alterthum, vol. VIII, pag. 156 sqq.

[8] Vide editionis Hahnianae pag. 120 sqq. Inscribitur ea pars quae de transitu Mariae agit: „Hie sprichet das buoch von unser vrowen ende“.

[9] Praecessit eum (circa initia saec. septimi) sermone simili Modestus archiepisc. Hieros., cuius ἐγκώμιον εἰς τὴν κοίμησιν τῆς παναγίας θεοτόκου commemorat Photius in biblioth. cod. 275. Sed etiamnum in libris scriptis invenitur, ut in cod. Coisl. 274. Cf. Montfauc. Bibl. Coisl. pag. 389.

θεοφιλῶς, ὡς ἅτε μητρὶ καὶ θεόπαιδι, οὐ μόνον διὰ τὸ πάντων αὐτὴν ἀνώτερον λαχεῖν ἔχειν ἀξίωμα, τὴν μητέρα κεκλῆσθαι θεοῦ, καὶ μόνην ὑπερκεῖσθαι τῶν ὑπερκοσμίων τε καὶ ἐπιγείων, ἀλλά γε μὴν καὶ διὰ τὸ τῇ ὅλῃ κτίσει δι' αὐτῆς γενόμενον εὐεργέτημα ἐν τῇ τοῦ μονογενοῦς αὐτῆς υἱοῦ ἐνσάρκως ἐπὶ γῆς ....[10] παρουσίᾳ. οὐκοῦν ἑορταστέον τῆς θεοτόκου τὴν κοίμησιν ἅμα ταῖς θείαις καὶ φιλεόρτοις δυνάμεσι. Paullo post legitur: ἀρχὴν δὲ τοῦ λόγου ἤδη ποιήσομαι τὰ περὶ τῆς κοιμήσεως ἤγουν ἀναπαύσεως καὶ πρὸς θεὸν μεταστάσεως μαρίας τῆς θεοτόκου, καὶ ἅπερ αὐτῇ ἀπεκαλύφθη ἄρρητα μυστήρια, πᾶσιν ἐκφαντορικῶς διηγούμενος. ἡνίκα γὰρ ἔγνω μαρία παρὰ τοῦ κυρίου ὅτι ἀποτίθεται τὸ ἄφθορον αὐτῆς σῶμα, ἦλθε πρὸς αὐτὴν ὁ μέγας ἄγγελος καὶ εἶπεν αὐτῇ· μαρία, ἐγερθεῖσα λάβε τοῦτο τὸ βραβεῖον, ὃν (sic) δέδωκέ μοι ὁ φυτεύσας τὸν παράδεισον, καὶ παράδος αὐτὸ τοῖς ἀποστόλοις, ἵνα κρατήσαντες αὐτὸ ὑμνήσωσιν ἔμπροσθέν σου, διότι μετὰ τρεῖς ἡμέρας ἀποτίθῃ τὸ ἄχραντον σῶμά σου· ἰδοὺ γὰρ πάντας τοὺς ἀποστόλους ἀποστέλλει πρός σε ὁ δεσπότης - - ὅτε οὖν εἶπον πάντες τὸ ἀμήν, αὖθις ἠσπάσαντο ἀλλήλους. καὶ εὐθέως ἐξελθὼν ὁ ἰωάννης ἦλθε καὶ ἔστη ἀναμέσον αὐτῶν λέγων· εὐλογήσατέ με πάντες. καὶ ἰδόντες αὐτὸν ἠσπάσαντο αὐτὸν ἕκαστος κατὰ τὴν ἰδίαν τάξιν. μετὰ δὲ τὸν ἀσπασμὸν εἶπε πέτρος πρὸς ἰωάννην· ἀγαπητὲ τῷ κυρίῳ, πότε ὧδε γέγονας, καὶ ποίῳ τρόπῳ καὶ πόσας ἡμέρας ἤδη ἔχεις; καὶ εἶπεν ἰωάννης· ἀκούσατε ἀδελφοὶ τὸ συμβάν μοι. ἐγὼ ἤμην ἐν μιᾷ πόλει τῆς ἀσίας γῆς ὀνόματι σάρδις (cod. σάρδης) - - καὶ προῆγε πέτρος ὑμνῶν καὶ λέγων· ἐξῆλθεν ἰσραὴλ ἐξ αἰγύπτου ἐν στύλῳ πυρὸς νεφέλης, ἀλληλούϊα· ὁ δὲ κύριος προῆγεν αὐτούς, ἀλληλούϊα - - ἔκλαιον δὲ πάντες καὶ ἔλεγον· οὐαὶ ἡμῖν, ὅτι τὸ γενόμενον ἐν σοδόμοις καὶ ἐν ἡμῖν ἀπέβη. ἐπάταξε γὰρ ἐκείνους ὁ θεὸς πρῶτον μὲν ἐν ἀορασίᾳ, μετέπειτα δὲ πῦρ κατήγαγεν ἐξ οὐρανοῦ καὶ κατέκαυσεν αὐτούς - - καὶ ἐν τῇ φοβερᾷ ἐλεύσει καὶ φρικτῇ παραστάσει τῆς ἀδεκάστου καὶ ἀπροσωπολήπτου κρίσεως τοῦ υἱοῦ αὐτῆς καὶ θεοῦ ἡμῶν καὶ τῆς αἰωνίου κολάσεως ἐξαιρούμενοι, τῆς ἐκ δεξιῶν αὐτοῦ μεγάλης κλήσεως κληρονόμοι ἀναδειχθείημεν, ὅτι τοῦ θεοῦ καὶ πατρός ἐστιν ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος etc. Ex his satis perspicuum erit quo modo archiepiscopus Thessalonicensis sermonem suum ad Pseudo-Iohannis librum conformaverit.

Alibi eundem sermonem ad ipsum Iohannem evangelistam

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[10] Sequitur διοῖκτον ἄφατον (item παρουσίαν scriptum est). Cf. eundem locum in cod. Coisl. 121.

translatum vidimus, ut in codice Coislin. 121. ubi fol. 144 verso legitur: *Ἰωάννου τοῦ ἀποστόλου καὶ θεόλογου λόγος εἰς τὴν ἁγίαν καὶ πανένδοξον κοίμησιν τῆς ὑπεραγίας θεοτόκου.* Etiam ex hoc codice nonnihil excerpere placet; satis enim ab eo quem modo vidimus textu discedit. Incipit: *Τῇ θαυμαστῇ καὶ ὑπερενδόξῳ καὶ ὄντως μεγάλῃ τοῦ παντὸς κόσμου δεσποίνῃ τῇ ἀειπαρθένῳ μητρὶ χριστοῦ τοῦ θεοῦ ἡμῶν καὶ ἀληθῶς θεοτόκῳ ὑπὸ πάσης τῆς ἐπουρανίου δυναμέως ἀξιόχρεος* (-ος sic) *ὕμνος καὶ τιμὴ καὶ δόξα διὰ παντὸς ἐποφείλεται διὰ τὴν γενομένην δι᾽ αὐτῆς εὐεργεσίαν τῆς ὅλης κτίσεως ἐν τῇ οἰκονομίᾳ τῆς ἐνσάρκου παρουσίας τοῦ μονογενοῦς υἱοῦ καὶ λόγου καὶ θεοῦ καὶ πατρός. αὕτη οὖν ἡ πάναγνος καὶ πανύμνητος θεοτόκος μετὰ τὸ ἑκούσιον κατὰ σάρκα πάθος καὶ τὴν ἐκ νεκρῶν ἀνάστασιν καὶ τὴν εἰς οὐρανοὺς ἄνοδον τοῦ ἐξ αὐτῆς δι᾽ ἡμᾶς σαρκωθέντος ἀληθινοῦ θεοῦ καὶ λόγου τοῦ ἐνανθρωπίσαντος χριστοῦ ἔμεινεν μετὰ τῶν ἀποστόλων διοικοῦσα χρόνον βραχὺν περὶ τὴν τῆς ἰουδαίας χώραν καὶ ἱεροσολύμων ἐν τοῖς τοῦ παρθένου ἀποστόλου καὶ ὑπὸ τοῦ κυρίου ἠγαπημένου θεολόγου -- αὕτη ἡ βίβλος τῆς ἀναπαύσεως. ἡνίκα ἔγνω μαρία ὑπὸ τοῦ κυρίου ὅτι ἀποτίθῃ* (certe codex *ἀποτίθη*, tamen potius cum Par. *ἀποτίθεται* corrigendum videtur) *τὸ σῶμα, ἦλθεν ἐπ᾽ αὐτὴν ὁ μέγας ἄγγελος καὶ εἶπεν· ἐγερθεῖσα λάβε τὸ βραβεῖον τοῦτο ὃ ἔδωκέ μοι ὁ φυτεύσας τὸν παράδεισον* etc. Quae sequuntur fere prorsus cum altera scriptura conveniunt, nisi quod est *ἀποστελεῖ πρός σε* (sine *ὁ δεσπότ.*). Post plura alia refertur de siugulorum apostolorum congregatione ad obsequias Mariae; tum haec de Paulo et Petro sequuntur. *Θαυμαζόντων δὲ αὐτῶν εἶπεν πέτρος· ἀδελφοί, εὐξώμεθα εἰς τὸν θεὸν τὸν συναθροίσαντα ἡμᾶς, καὶ μάλιστα διὰ τὸν ἀδελφὸν ἡμῶν παῦλον τὸν ὄντα μεθ᾽ ἡμῶν. τοῦ δὲ πέτρου εἰπόντος τὸν λόγον ἐπῆραν μίαν φωνὴν οἱ ἀπόστολοι λέγοντες· προσευξώμεθα ἵνα γνωρισθῇ ἡμῖν διὰ τί ὁ θεὸς συνήγαγεν ἡμᾶς. τότε ἕκαστος τῷ ἄλλῳ τιμὴν ἀπένειμεν, λέγοντες· πρόσευξαι. λέγει οὖν ὁ πέτρος τῷ παύλῳ· ἀδελφὲ παῦλε, ἀνάστα εὖξαι πρὸ ἐμοῦ· διότι χαρᾷ ἀνεκδιηγήτῳ ἀγαλλιάθην* (sic) *ὅτι γέγονας ἐν τῇ πίστει τοῦ χριστοῦ. καὶ λέγει αὐτῷ παῦλος· συγχώρησόν μοι, πάτερ πέτρε, ὅτι νεόφυτός εἰμι, καὶ οὐκ εἰμὶ ἱκανὸς ἵνα εἰς τὰ ἴχνη τῶν ποδῶν ὑμῶν ἀκολουθήσω, ἵνα προσεύξωμαι πρὸ σοῦ. σὺ γὰρ εἶ ὁ στῦλος τοῦ φωτός, καὶ πάντες οἱ περιεστῶτες ἀδελφοὶ κρείττονες μοῦ εἰσίν· σὺ οὖν πάτερ δεήθητι περὶ ἡμῶν πάντων, ἵνα ἡ χάρις τοῦ κυρίου μείνῃ μεθ᾽ ἡμῶν εἰς τὸν αἰῶνα. τότε οἱ ἀπόστολοι ἐχάρησαν ἐπὶ τῇ ταπεινώσει τοῦ παύλου καὶ εἶπον* etc. Iam Petrus precatur. Post ultima eius

verba: *καὶ εἰς τοὺς αἰῶνας ἀμήν*, scripta haec sunt (cf. ad priora): *καὶ εὐθέως ἦλθεν ὁ ἰωάννης ἀναμέσον πάντων καὶ λέγει· εὐλογήσατέ με πάντες ἀδελφοί. τότε ἠσπάσαντο αὐτὸν πάντες, ἕκαστος κατὰ τὴν ἰδίαν τάξιν. μετὰ δὲ τὸν ἀσπασμὸν λέγει πέτρος καὶ ἀνδρέας· ἰωάννη ἀγαπητὲ τοῦ κυρίου, πῶς εἰσῆλθες ἐνταῦθα, καὶ πόσας ἡμέρας ἔχεις. καὶ εἶπεν ἰωάννης· ἀκούσατε, ἀδελφοί· ἐγένετο ἡνίκα ἤμην ἐν σάρδει τῇ πόλει καὶ εἶχον μαθητευομένους παρ᾽ ἐμοί, ὥρα ἦν ὡς ἐννάτη, καὶ κατῆλθεν νεφέλη ἐν τῷ τόπῳ οὗ ἤμεθα συνηθροισμένοι, καὶ ἥρπασέν με ἐνώπιον πάντων τῶν μετ᾽ ἐμοῦ καὶ ἤνεγκέν με ὧδε* etc. Extrema sunt: *κλαίοντας καὶ λέγοντας· οὐαὶ ἡμῖν ὅτι τὸ γενόμενον ἐν σοδόμοις καὶ ἡμῖν σήμερον συνέβη· ἐκεῖ γὰρ ἐν πρώτοις ἐπάταξαν αὐτοὺς οἱ ἄγγελοι ἀορασίᾳ, καὶ μετὰ ταῦτα πῦρ κατῆλθεν ἐξ οὐρανοῦ καὶ κατέκαυσεν αὐτούς. οὐαὶ ἡμῖν· ἐπηρώθημεν, καὶ ἄρτι τὸ πῦρ ἔρχεται. τότε ὁ ἀρχιερεὺς ἐπέθηκεν ἐπ᾽ αὐτοὺς τὸν θαλλόν, καὶ οἱ πιστεύοντες ἀνέβλεπον, οἱ δὲ μὴ πιστεύσαντες οὐκ ἀνέβλεψαν, ἀλλ᾽ ἔμειναν τυφλοί. τότε οἱ ἀπόστολοι βαστάσαντες τὴν κλίνην ἀπήγαγον αὐτὴν εἰς τὸ μνημεῖον· καὶ ἀποθέμενοι ἔμειναν ἐκεῖσε ὁμοθυμαδόν, φυλάττοντες αὐτὴν ἕως ὅτου μετετέθη, καθὼς ἐνετείλατο αὐτοῖς ὁ σωτήρ. αὕτη ἡ κοίμησις μαρίας τῆς μητρὸς τοῦ κυρίου. αὐτὸς δὲ ὁ κύριος ἡμῶν ἰησοῦς χριστός, ὁ δοξάσας τὴν ἄχραντον αὐτοῦ μητέρα καὶ θεοτόκον μαρίαν, τοὺς δοξάζοντας αὐτὴν ἀντιδοξάζει καὶ τοὺς μεγαλύνοντας αὐτὴν μεγαλύνει, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι - - καὶ ὧδε καὶ ἐν τῇ φρικτῇ παραστάσει τῆς ἀδεκ. καὶ ἀπρ. κρίσεως καὶ τῆς αἰωνίου ζωῆς καὶ τῆς θείας μακαριότητος ἀξιωθῶμεν, ὅτι τοῦ θεοῦ καὶ πατρός ἐστιν* etc.

In alio codice (Par. 1504.) inscriptio eius libri hunc in modum corrupta legitur: *ἀνάληψις καὶ μετάστασις τῆς ἁγίας μαρίας τῆς θεοτόκου, συγγραφεῖσα παρὰ ἰακώβου τοῦ ἀδελφοῦ τοῦ κυρίου.* Textus vero manifesto ex Iohannis Thessalonicensis qui fertur sermone desumptus est. Incipit: *Αὕτη ἡ βίβλος τῆς μεταστάσεως μαρίας, καὶ ἅπερ αὐτῇ ἀπεκαλύφθη ἐν πέντε γράμμασιν. ἡνίκα δὲ μαρία ἤκουσεν ἀπὸ τοῦ κυρίου ὅτι ἀποτίθεται τὸ σῶμα, ἦλθε πρὸς αὐτὴν ὁ μέγας ἄγγελος καὶ εἶπεν αὐτῇ· ἐγερθεῖσα μαρία παράλαβε τὸ βραβεῖον ὃ ἔδωκέν μοι ὁ φυτεύσας* etc. Quae licet ad verbum fere cum prioribus conspirent, tamen multa alia sunt quae differunt, ut ea quae ultimo loco leguntur: *μαρίαν δὲ ἀπεκόμισαν οἱ ἀπόστολοι εἰς τὸ μνημεῖον, καὶ ἐν αὐτῷ κατέθεντο αὐτήν, καὶ ἐκάθησαν κύκλῳ τοῦ μνημείου προσδοκῶντες τὸν κύριον, ἕως ἂν ἔλθῃ καὶ ἀναλήψεται τὸ σῶμα μαρίας. καὶ ἰδοὺ*

αὐτῶν λαλούντων περὶ τῆς βασιλείας τῶν οὐρανῶν τῷ παρεστῶτι λαῷ, καὶ ὁ κύριος παρεγένετο μετὰ πλῆθος στρατιᾶς οὐρανίου, καὶ λέγει τοῖς ἀποστόλοις· εἰρήνη ὑμῖν. οἱ δὲ πεσόντες προσεκύνησαν αὐτόν. καὶ ἀναλαβὼν τὸ σῶμα μαρίας ἐν χερσὶν ἀγγέλων ἀπέθετο ἐν παραδείσῳ τῆς τρυφῆς πρὸς τὸ ξύλον τῆς ζωῆς, καὶ νῦν ἐστὶν ζῶσα εἰς τοὺς αἰῶνας ἀμήν. ταῦτα οὖν πάντες θεασάμενοι οἱ ἀπόστολοι ἀνεβόων πρὸς τὴν μαρίαν λέγοντες· ὦ μαρία, ἡ τὸ φῶς κυήσασα καὶ πρὸς τὸ φῶς ἀναληφθεῖσα· ὦ μαρία, ἡ ζωὴν τεκοῦσα, δι' ἧς ἐζωοποιήθημεν πάντες· ὦ μαρία, ἡ λυχνία ἡ χρυσῆ, ἡ τὸ ἀληθινὸν φῶς βαστάσασα καὶ φωτίσασα τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις· ὦ μαρία, ἡ τοῦ ἐπουρανίου βασιλέως μήτηρ, δι' ἧς εἰρηνεύονται τὰ ἐπίγεια τοῖς οὐρανοῖς καὶ ἄνθρωποι ἀγγέλοις συνλειτουργοῦσιν καὶ μία ἐκκλησία γέγονεν οὐρανοῦ καὶ γῆς, σὲ δικαίως αἱ γενεαὶ μακαρίζουσιν, ὅτι μόνη ὑπὲρ πάντας ἀνθρώπους ἁγιωτέρα καὶ μακαριωτέρα ἀνεδείχθης. καὶ ἀπὸ τοῦ νῦν μὴ παύσῃ πρεσβεύουσα τῷ υἱῷ σου καὶ θεῷ ἡμῶν ἀξιωθῆναι ἡμᾶς τῆς αἰωνίου ζωῆς καὶ ἀναπαύσεως τῆς ἐν χριστῷ ἰησοῦ τῷ κυρίῳ ἡμῶν· ᾧ ἡ δόξα etc.

Rursus aliam rationem iniit is cuius sermonem cod. Par. 947. servavit. Postquam enim Iohannis i. e. Pseudo-Iohannis auctoritatem secuturum se ab initio dixit, singula liberrime constituit. Incipit: *Ὁ μακάριος ἰωάννης ὁ θεολόγος καὶ εὐαγγελιστὴς ἔγραψε βιβλίον, ἐν ᾧ περὶ τῆς κοιμήσεως τῆς θεοτόκου καὶ τῆς ἀναβάσεως αὐτῆς εἰς τὸν οὐρανὸν λέγει οὕτως· Ἐν μιᾷ ἡμέρᾳ ἡ κυρία ἡμῶν καὶ θεοτόκος ἀνεμνήσθη τοῦ ἀγαπητοῦ υἱοῦ αὐτῆς, τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ καὶ θεοῦ, καὶ ἤρξατο κλαίειν μετὰ δακρύων θερμῶν καὶ πολλῆς θλίψεως ἧς εἶχεν ἐν τῇ καρδίᾳ αὐτῆς, καὶ ἰδοὺ ἄγγελος κυρίου ἐλθὼν μετὰ πλήθους φωτὸς πρὸς αὐτὴν* etc. Ad finem legitur: *δευτέρα γὰρ τῆς ἁγίας τριάδος ὑπάρχει ἡ θεοτόκος κατὰ τὴν τιμήν· πρώτη γὰρ ἡ ἁγία τριάς. διὰ τοῦτο ἔτι λέγω ὑμῖν· πάντες οἱ ἐλπίζοντες εἰς αὐτὴν οὐ μὴ καταισχυνθήσονται* etc.

Ceterum scite inter utrumque de transitu Mariae librum Graecum distinxit Epiphanius monachus et presbyter. In eo enim quem de vita Mariae scripsit tractatu hanc in rem dixit: *περὶ δὲ τῆς κοιμήσεως αὐτῆς Ἰωάννης ὁ Θεσσαλονικεὺς πολυθρύλλητον ποιησάμενος λόγον, αὐτὸς ἑαυτὸν ἐπεσκίασεν. καὶ ἕτερος δὲ Ἰωάννης, ἑαυτὸν θεολόγον ἐπιχρώσας, τὸ τοῦ ψεύδους ἔγκλημα ἐφ' ἑαυτὸν ἐπεσπάσατο.* Cf. Epiph. mon. et presb. edita et inedita cura Alb. Dressel, pag. 14.

Codices quos ad edendum habuimus hi sunt:

A Parisiensis num. 1173. saec. XIII [11].

B Ven. Marc. cl. II. cod. XLII.

C Monac. 276. saec. XII.

D Amb. A 60. saec. fere XI.

E Amb. C 92. saec. fere XIV.

Ex his A et B descripsimus; C ad A, D ad B contulimus. Ex codice E initium tantum et finem transscripsimus. Ad easdem libri partes etiam Monacenses duo contulimus: Mon^{a} est nr. 146; Mon^{b} nr. 66. saeculi fere XVI.

Transitum Mariae A ex tribus codicibus Italicis hausimus:

A Vaticanus est num. 4363. saec. fere XIII;

B Ambros. O 35. saec. fere XIV;

C Laurentianus. Ex eodem Pseudo-Matthaei evangelium sumpsimus. Signatus ibi est siglo B.

Alterum vero libellum eodem titulo notatum ex codice Veneto class. III. cod. CLIII. membr. saeculi fere XIV. hausimus. Cuius scriptura quin plerumque praestet alteri in Bibl. Maxim. PP. II. 2. pag. 212 sqq, (ed. Lugdun.) et alibi dudum editae (MB in commentario nostro) non dubium est [12].

Denique ex codice Ambrosiano (signatur L 58; cf. Evangg. apocr. pag. LXXIX), quem propria ratione uti supra diximus, pauca excerpere consentaneum est.

Praeposito titulo: „De assumptione beatae virginis Mariae“, sic legitur: „Assumptio beatae virginis Mariae, qualiter facta sit, ex quodam libello apocrypho, qui Iohanni evangelistae adscribitur, edocemur. Apostolis namque ob praedicationis gratiam diversas mundi subeuntibus regiones, virgo beata et mater nostra in domo iuxta montem Sion posita dicitur remansisse, quae omnia loca filii sui sancta, locum baptismi, ieiunii, passionis, resurrectionis et ascensionis, quoad vixit, devotione sedula visitabat. Et secundum quod ait Epiphanius [13], XXIIII annis post ascensionem

[11] Parisienses alios indicavit Thilo in Prolegg. Actorum S. Thomae apostoli p. XX sqq. At duplex codicum genus esse, alteris antiquiorem textum Iohanni adscriptum, alteris sermonem Iohannis Thessal. inde derivatum praebentibus, non perspexerat.

[12] Etiam initio capitis secundi veram lectionem praebet: *secundo itaque anno* pro *secundo itaque et vicesimo anno.* Qua de re rectissime scripsit Maxim. Enger in Praef. pag. X. Lectionem Venetam Beda et Conradus confirmant.

[13] Epiphanium monachum dicit, apud quem omnia singula ista de aetate Mariae leguntur; vide Epiph. edita et inedita cur. Alb. Dressel pag. 43 sq.

filii sui supervixit. Refert autem quod beata virgo quando Christum concepit erat annorum XIIII, et in quinto decimo anno ipsum peperit, et mansit cum eo annis XXXIII, et post mortem Christi supervixit annis XXIIII, et secundum hoc quando obiit erat annorum LXXII. Probabilius tamen videtur, quod alibi legitur, ut duodecim annis filio suo supervixerit, et sic sexagenaria sit assumpta, cum apostoli totidem annis praedicaverant in Iudaea et circa partes illas, sicut ecclesiastica tradit historia."

„Die igitur quadam in filii desiderium cor virginis vehementer accenditur, aestuans omnis[14] commovetur et in exteriorem lacrimarum abundantiam excitatur. Cumque ad tempus subtracti filii aequanimiter non ferret subtracta solacia, angelus cum multo lumine eidem astitit et reverenter utpote matrem domini sui salutavit. Ave, inquit, benedicta: suscipe benedictionem illius qui mandavit salutem Iacob. Ecce autem ramum palmae de paradiso ad te dominam attuli, quem ante feretrum portare iubebis, cum die tertia de corpore assumeris. Nam filius tuus te matrem venerandam expectat. Cui Maria respondit: Si inveni gratiam in oculis tuis, obsecro ut nomen tuum revelare digneris. Sed et hoc peto instantius ut filii et fratres mei apostoli ad me pariter congregentur, ut eos corporalibus oculis antequam moriar videam et ab eis sepeliri valeam et ipsis praesentibus spiritum reddam. Hoc iterum peto et obsecro, ut anima mea de corpore exiens nullum spiritum teterrimum videat nullaque mihi potestas satanae occurrat. Cui angelus: Cur scire desideras nomen quod admirabile est et magnum? Ecce omnes ad te hodie congregabuntur apostoli, qui nobiles tibi exhibebunt exequias, et in eorum conspectu spiritum exhalabis. Nam qui Babylonem olim prophetam de Iudaea crine attulit, subito ipse procul dubio ad te apostolos adducere poterit in momento. Malignos autem spiritus videre cur metuis, cum caput eorum omnium contriveris et spoliaveris ipsum suae imperio potestatis? Fiat tamen voluntas tua ut ipsos non videas. His angelus cum multo lumine celos conscendit. Palma autem illa nimia claritate splendebat. Erat quidem virgae viriditatis consimilis, sed folia illius ut stella matutina fulgebant. Factum est autem dum Iohannes in Ephesum praedicaret, celum repente intonuit et nubes candida ipsum sustulit, ac raptum ante Mariae ianuam collocavit. Percutiensque ostium introivit et reverenter virgo virginem salutavit. Quem felix virgo Maria con-

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[14] Codex *annis* habet.

spiciens vehementer obstupuit et prae gaudio lacrimas continere nequivit. Dixitque Maria: Fili Iohannes, memor esto verborum magistri tui, quibus me tibi in matrem et te mihi in filium commendavit. Ecce a domino vocata sum, debitum conditionis humanae exsolvo et corpus meum tibi cura sollicita recommendo (sic). Audivi enim Iudaeos inisse consilium dicentes: Expectemus, viri fratres, quoad usque illa quae Ihesum portavit subeat mortem, et corpus eius continuo rapiemus ac iniectum ignibus comburemus. Tunc igitur hanc palmam deferri facies ante feretrum, cum corpus meum duxeritis ad sepulcrum.“ Etc. Postquam relatum est de concursu omnium apostolorum, testimonium Dionysii Areopagitae de eadem re affertur: „Dionysius Pauli apostoli discipulus in libro de divinis nominibus hoc idem asserit, apostolos sanctos in dormitione virginis convenisse ac unumquemque in laude Christi et virginis fecisse. Ait enim sic, loquens ad Timotheum: Nos, ut nosti, et ipse et multi sanctorum nostrorum fratrum convenimus ad visionem corporis vitae principis et quae deum suscepit“ etc.[15] Paullo post legitur: „Quales autem exequiae ibidem celebratae sint, ex praedicto libello qui Iohanni ascribitur edocemur. Nam prior ipse Ihesus Christus inchoavit et dixit: Veni electa mea, et ponam in te thronum meum“ -- „Dixitque apostolis Ihesus: Corpus virginis matris meae in valle Iosaphat recondite in monumento, quod ibi invenietis, expectantes me ibi triduo donec veniam. Statimque circumdederunt eam flores rosarum seu cetus martyrum, et lilia convallium, agmina (cod. -ne) angelorum, confessorum et virginum.“ -- „Dixitque Iohannes Petro: Hanc palmam, Petre, ante feretrum portabis quia dominus te nobis praetulit et suarum ovium te pastorem ac principem ordinavit. Cui Petrus: Hanc potius portare te convenit, quia virgo a domino es electus, et dignum est ut palmam virginis virgo ferat“ -- „Itaque Petrus et Paulus feretrum elevantes, Petrus cantare incepit et dicere alta voce: Exiit Israel de Egypto, alleluja[16]. Ceteri autem apostoli cantus dulciter pro-

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[15] Cf. huc quod Thilo Act. Thom. Prolegg. p. XXI. ex cod. Par. Graeco 523. laudavit. Ibi enim idem Dionysii testimonium affertur.

[16] Similiter res narratur in sermone Ioh. Thess. Ita enim ex cod. Coisl. exscripsimus: καὶ ἀναστάντες οἱ ἀπόστολοι ἐβάσταξαν τὸν κράββατον μαρίας, καὶ πέτρος ὕμνησεν λέγων· ἐξῆλθεν ἰσραὴλ ἐξ αἰγύπτου. Sequentia vero ab interprete Latino libere mutata videntur. Legitur enim Graece: καὶ οἱ ἄγγελοι ἦσαν ἐπὶ τῶν νεφελῶν ὑμνοῦντες, καὶ μὴ θεωρούμενοι, ἀλλὰ μόνον αἱ ᾠδαὶ τῶν ὕμνων ἠκούοντο ὡς φωνὴ ὄχλου πολλοῦ ἐν ὅλῃ τῇ ἱερουσαλήμ.

sequebantur. Dominus autem feretrum et apostolos nube protexit; itaque ipsi non videbantur, sed tantum eorum vox audiebatur. Affuerunt et angeli cum apostolis concinentes et terram totam sonitu mirae suavitatis implentes.“ Tum quae sequuntur de principe sacerdotum impetum in feretrum faciente, de manibus eius arefactis ac mirabiliter restitutis deque salute excaecatorum ex palma et fide, ea rursus inprimis cum eodem Iohannis Thess. sermone conveniunt. Ultima verba sunt: „Tertia autem die veniens Ihesus cum multitudine angelorum ipsos salutavit dicens: Pax vobis. Qui responderunt: Gloria tibi deus, qui facis mirabilia magna solus. Et dixit apostolis dominus: Quid gratiae et honoris vobis videtur ut meae nunc conferam genitrici? Et illi: Iustum videtur domine servis tuis ut, sicut tu devicta morte regnas in secula, sic tuae matris resuscites corpusculum et a dextris tuis colloces in aeternum. Quo annuente Michael archangelus continuo affuit et Mariae animam coram domino praesentavit. Tunc salvator loquutus est dicens: Surge proxima mea, columba mea, tabernaculum gratiae meae.“

ADDITAMENTA

AD ACTA APOSTOLORUM APOCRYPHA.

Additamentis ad acta apostolorum apocrypha ea tantum h. l. adiungamus quae ab Alb. Zoega in Catalogo codd. Copticor. etc. ex codicibus Sahidicis tanquam fragmenta actorum Andreae et Pauli et actorum Bartholomaei excerpta sunt. **Ex actis Pauli et Andreae** pag. 230. haec affert: „Andreas ab Apollonio nauta accipit pallium Pauli apostoli, qui se praecipitem dederat in mare ut inviseret loca inferorum ad quae accesserat dominus. Mox a Iudaeis urbem intrare vetitus, mortuum qui in urbe erat crastina die resuscitare pollicetur, et navi conscensa in locum pergit ubi Paulus se deiecerat, poculoque aquae dulcis in mare coniecto Paulum evocat. Hic cum emersisset, narrat se adiisse abyssum et loca animarum in inferno. Vidisse animam Iudae et cum ea collocutum esse de descensu domini ad inferos, qui omnes animas quae in eo loco erant eduxerat, praeter animam Iudae, eo quod iste antequam se suspendisset, diabolum sub serpentis forma sibi inhiantem ut dominum suum adorasset. Vidisse bivia inferni desolata portasque eius comminutas, et secum inde attulisse frustum ligni de limine earum. Vidisse et pulchrum locum, ubi usque ad descensum domini degerant animae Abrahami et ceterorum prophetarum, et e longinquo audivisse voces scelestorum in locis degentium quae non adierat dominus quae sunt loca ploratus et stridoris dentium homicidis et infanticidis et veneficis destinata [1]. His narratis Andreas cum Paulo et Apollonio ad

[1] Hanc priorem fragmentorum partem etiam Sahidice in Catalogo adscripsit editor, indeque Ed. Dulaurier l. l. pag. 30 sqq. vertit hunc in modum: André se dirigea vers la mer et dit au pilote de lui indiquer le lieu où Paul s'était jeté au sein des flots. S'embarquant aussitôt, ils naviguèrent jusqu'à ce qu'ils furent

littus redit et ad urbem, a qua cum a Iudaeis repellerentur, mittunt avem dictam Iustam, ut cognatos mortui ad portas aperien-

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arrivés en cet endroit; le pilote, le lui montrant, lui dit: Le voilà. André remplit un vase d'eau douce et pria dessus de la manière suivante: „O mon Seigneur Jésus, vous qui séparâtes la lumière des ténèbres, qui fîtes surgir la terre au milieu des eaux, c'est en votre nom que je verse ce vase d'eau douce dans la mer aux ondes amères, et qui en traversera la profondeur jusqu'à ce que le fond se montre à nos regards, afin que, la terre se séparant de l'abîme, un passage s'ouvre pour mon frère Paul.“ Il dit et versa le vase d'eau douce dans la mer, en ajoutant: Retirez-vous, ondes salées et amères, en présence de l'eau douce. A peine eut-il prononcé ces paroles que le fond de la mer apparut, l'abîme s'entrouvrit et Paul s'élança au-dessus des flots, tenant un morceau de bois à la main; il se précipita sur André et le serra dans ses bras. Celui-ci lui dit: D'où viens-tu, mon frère, et quels lieux as-tu visités? Paul lui repondit: O mon frère, après mon départ j'ai parcouru les parties de l'abîme où notre Seigneur est descendu avant moi, et j'ai vu comment est ce séjour ténébreux. André lui dit: Ton courage a été au-delà de toute mesure. Nous mêmes, qui sommes les grands apôtres, qui avons vécu avec le Seigneur, à qui il a donné depuis sa resurrection toutes sortes d'instructions, qu'il a établis au-dessus de toute puissance, aucun de nous n'a osé faire ce que tu as exécuté. Paul lui répondit: J'ai fait de grandes choses, ô mon frère, j'en conviens; mais prête-moi de l'attention et je vais t'en faire le récit. Dès que j'ai eu pénétré dans le sein de l'abîme, j'ai vu le lieu où résident les âmes. J'ai vu Judas l'apôtre, qui fut le compagnon de notre Seigneur, plongé dans les châtiments les plus terribles. Lui adressant la parole, je lui dis: Pourquoi es-tu resté ainsi à souffrir, le Seigneur ne t'a donc point délivré avec les âmes, qu'il a ramenées avec lui? Judas me dit: Malheur à moi deux fois, malheur à ma conduite criminelle à son égard; car j'ai péché contre lui, je l'ai livré aux Juifs pour une somme d'argent périssable. Ayant su depuis qu'il était mon Seigneur et le maître de la terre entière, je suis allé rapporter l'argent que j'avais reçu; je suis allé le rendre aux grands prêtres; puis j'ai supplié notre Seigneur de me pardonner, et de ne point m' abandonner pour la seule faute que j'eusse commise envers lui, pour l'avoir trahi, l'assurant que s'il me délaissait, s'il n'avait point compassion de moi, je périrais. Souvenez-vous, lui disais-je, ô mon Sauveur, qu'un jour où Pierre vous adressait cette question: Si mon frère pèche contre moi, combien de fois devrai-je lui pardonner? sera-ce jusqu'à sept fois? je vous entendis lui répondre: Non pas jusqu'à sept fois, mais jusqu'à sept fois soixante et dix fois. Oui, j'ai péché une fois envers vous, j'ai péché, il est vrai; mais ayez compassion de moi, faites que je ne périsse pas, ô mon Seigneur. Quel est l'homme qui dédaigne de jeter un regard de pitié sur son fils en danger, et qui ne vole à son secours? J'ai commis, il est vrai, le crime de vous trahir; mais si vous ne me sauvez pas, c'en est fait de moi, ô mon Seigneur. Il me commanda alors d'aller au désert, en me disant: Ne crains personne, si ce n'est Dieu; si tu vois le diable venir à toi, que sa présence ne t'inspire aucune frayeur; n'appréhende rien, si ce n'est Dieu seul. J'étais allé sur la montagne pour jeûner, afin d'obtenir de Dieu mon pardon, lorsque le chef du mal se présenta à ma vue, et, levant sa tête au-dessus de moi, il me montra une gueule ouverte et prête à me dévorer; saisi

das excitet. Inde tumultu in urbe nato, Paulus portam ter ferit fragmine illo ex inferno allato. Statim dehiscit terra et portae decidunt in abyssum, apostoli autem urbem ingrediuntur, mortuum resuscitant et magnam Iudaeorum multitudinem ad fidem convertunt.“

Fragmenta actorum Bartholomaei quum Zoega in duobus codicibus (num. 132 et 133 notatis) invenisset, ex utroque pag. 235 sq. haec excerpsit. Ex 132: „Dominus apparens Bartholomaeo ad Parthos ire iubet, sitos a Makedanis sive Cazarenis ad septentrionem. Mox Andream adit praecipitque ei ut e terra Barbarorum pergat ad Cazarenos, quadraginta dierum itinere distantes, et inde cum Bartholomaeo ad Parthos et Elamitas proficiscatur, inter alia inquiens: Mittam vobis hominem e terra Cynocephalorum, cui caput caninum est, et huius ministerio credent in me.“ Ex 133: „Andreas cum discipulis Rufo et Alexandro a civitate Barbarorum pergens in regionem Cadarenorum venit ad mare, ubi in littore apparet ei cetus qui olim Ionam deglutiverat, ipsumque cum discipulis absorbet et in ventre suo conditos trium dierum spatio transvehit ad littus Cadarenorum e regione oppidi Rochon.“ Ex 132: „Andreas expositus in littore Cazarenorum prope oppidum Iericho (in altero cod. Rochon dicto) putat se adhuc esse in terra Barbarorum, donec adventu Bartholomaei ab Iericho, ubi evangelium praedicaverat, pergente ad Makedan, certior fit de locorum situ.“ Ex 133: „Andreas et Bartholomaeus idola expellunt ex urbe cui praeerat Gallion proconsul, et ter in ignem coniecti salvi evadunt. Postea serris dissecantur, frustisque combustis cineres eorum in mare projiciuntur, ibique a ceto desorbentur, quo facto idola in urbem redeunt. Post tres dies compellit deus cetum ut apostolos reddat.“ Ex ultimis cod. 133 fragmentis: „Populo in theatro considente Cynocephalus, dictus Christianus, devorat leones duos, et tantum terrorem incutit omnibus ut ex urbe fugere incipiant;

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de crainte, je me suis prosterné devant lui en le reconnaissant pour mon Seigneur. Aussitôt il s'est éloigné, et moi j'ai pleuré de n'avoir point fait pénitence. J'ai songé à ce que je devais faire (et j'ai dit): j'irai à l'endroit où était le Seigneur, et je l'implorerai. Mais déjà on l'avait conduit dans le Prétoire pour le juger. J'ajoutai alors: je m'étranglerai, et ainsi je préviendrai son arrivée dans l'Amentès. Le Sauveur est descendu dans ce lieu, il en a retiré toutes les âmes qui s'y trouvaient, il l'a rendu désert, laissant après lui mon âme seule. Etc. Finem versus scripsit Dulaurier: „C'est là qu' habitent Abraham, Isaac, Jacob“, sed duce Zoega scribendum videtur: „qu' habitaient“.

sed iidem apostoli muro igneo urbem circumdant ne quis exire possit. Tunc et Cynocephalo et igne oppressi supplices fiunt apostolis, quibus iubentibus Cynocephalus convertitur in puerum mitissimae indolis. Huic imponit Bartholomaeus nomen Pistos, pollicitus civitatem coelorum et famam immortalem, quod ope eius populus ille ad fidem fuerit conversus; populumque alloquitur, salvos fore si relictis idolis SS. trinitatem profiterentur. Statim universus populus fidem complectitur, indigne ferentibus sacerdotibus idolorum."

ADDITAMENTA

AD EVANGELIA APOCRYPHA.

Sed nonnihil etiam ad supplendam evangeliorum apocryphorum editionem daturos nos polliciti sumus. Hae litterae contigit ut invenirent nuper qui in Syriacis codicibus investigaret. Vir enim litterarum orientalium peritissimus Guilielm. Wright, a custodia librorum mss. Musei Britannici, eodem libro de quo iam supra dictum est: „Contributions to the Apocryphal Literature of the New Testament", ex Syriacis codicibus etiam protraxit quibus studia critica circa protevangelium Iacobi et Thomae evangelium iuvarentur. Quem librum quum auctor amicitiae suae erga me documentum esse voluerit, eo magis gaudeo quem inde ipsae litterae fructum habent. Quum enim nuper intellectum sit quantum libri Novi Testamenti apocryphi valeant ad illustrandam priorum post Christum saeculorum historiam, nihil pluris refert quam qua aetate illi scripti sint accuratius definire. Huc autem inprimis facit si, quem codices Graeci nobis textum praebent, eum iam veteres interpretes secutos esse demonstrari potest. Propterea que Guilielm. Wright gratissimum nobis fecit quod novem capita posteriora protevangelii ex Syriaco codice sexti saeculi edidit. Hunc enim quum a Graeco nostro pendere non dubium sit, tantum non certum fit ipsi interpreti iam diu ante eundem librum ante oculos fuisse. Gratum autem viris doctis fore arbitror, si paullo accuratius indicabimus quae inter Graecum et Syriacum textum ratio intercedat.

Syriacum fragmentum a capite XVII. incipit, inde a verbis *αὐτὴ ἡ ἡμέρα κυρίου*. Sectione 2. Syrus legisse videtur *τὸν ὄνον αὐτοῦ* cum cod. A. Tum confirmat verba *καὶ εἷλκεν ὁ υἱὸς αὐτοῦ*

omissis reliquis καὶ ἠκολούθ. Ἰωσήφ. Sequentia: καὶ ἤγγισαν etc. fere sic exprimit: „et cum ἤγγισαν ἐπὶ μιλ. τρ., vidit Ioseph Mariam στυγνήν. Et Ioseph dixit (absque ἐν ἑαυτῷ ut E)." Tum habet καὶ πάλιν εἶδεν αὐτὴν γελῶσαν sine ἐστράφη Ἰωσὴφ καί. Quae vero sequuntur: καὶ εἶπεν αὐτῇ usque χαίροντα καὶ ἀγαλλιώμενον, satis accurate reddit.

XVIII, 1. Syrus consentit cum Graecis, omisso χώρᾳ cum AEL. Sectione 2. verba: Ἐγὼ δὲ Ἰωσὴφ περιεπάτουν, eodem prorsus modo Syrus habet: id quod grave est. Reliqua vero usque ad finem sectionis in brevius contraxit, ita ut tantum exprimeret: καὶ εἶδον τὰ πάντα θάμβα· καὶ πάντα ὑπὸ θῆξιν ἐλύετο καὶ τῷ δρόμῳ αὐτῶν διελαύνετο.

XIX, 1. Syrus paene ad verbum cum Graecis convenit: καὶ εἶπον αὐτῇ cum CF[a] habet; καὶ εἰπέ μοι cum CD; εἶπον αὐτῇ cum EGH. Sectione 2. a verbis καὶ ἰδοὺ (Syrus potius ἦν cum ACEF[a]) νεφέλη φωτεινὴ ἐπισκιάζουσα τὸ σπήλαιον statim pergit ad ἕως οὗ ἐφάνη τὸ βρέφος καὶ ἦλθε καὶ ἔλαβε etc. (haec accuratissime reddit). Etiam quae sectione 3. continentur conveniunt: ὃ οὐ χωρεῖ ἡ φύσις αὕτη cum cod. B (et A); ζῇ κύριος ὁ θεός, ἐὰν μὴ ἴδω, οὐ μὴ πιστ. ὅτι παρθ. ἐστίν, inprimis cum AE.

XX, 1. εἶπε· μαριάμ cum CE aliis pro εἶπεν τῇ μαριάμ: σχημάτισον σεαυτήν reddit „vide tu ipsa", rursusque post περίκειται περὶ σοῦ addit „sed vide tu ipsa an sis virgo". Nihilominus pergit „et (Salome) appropiavit et vidit eam esse virginem." Reliqua καὶ ἠλάλαξε καὶ εἶπεν etc. etiam Syrus; item sectiones 2 et 3, nisi quod verba ἀλλὰ ἀπόδος με τοῖς πένησιν omittit, item τῶν πατέρων μου. Consentit pariter sectione 4, sed priora: καὶ προσῆλθε Σαλώμη (per errorem manifestum Syrus Μαρία) usque τῷ Ἰσραήλ, libere mutat.

XXI, 1. 2. 3. 4. Longe pleraque conveniunt. Sectione 1. pro Βηθλεέμ Syrus per errorem „Jerusalem" habet. Sectione 2. omittit οὕτως γὰρ γέγραπται. Sect. 3. pro ἕως οὗ ἦλθον ἐν τῷ σπηλαίῳ καὶ ἔστη etc. Syrus habet sed vix recte: until they came and stood (*usque dum venerunt et steterunt*) over the boy. Quae tum sequuntur, ita habet ut maxime cum ACD consentiat: καὶ ἰδόντες τὸ παιδίον μετὰ τῆς μητρὸς αὐτοῦ Μαριάμ, πεσόντες προσεκύνησαν αὐτῷ, καὶ προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ σμύρναν καὶ λίβανον.

XXII, 1. Syrus addit cum (GH)N κατὰ τὸν χρόνον ὃν ἠκρί-

βωσε παρὰ τῶν μάγων. Sectione 2. consentit; sect. 3. omittit *ἀποκρυφῆς* cum D; post convenit maxime cum C: *καὶ τὸ ὄρος ἐκεῖνο διέφαινεν αὐτοῖς ὡς φῶς μέγα* (*μέγα* ad *φῶς* add AD).

XXIII, 1. *ὑπηρέτας πρὸς Ζαχαρίαν*: Syrus addit cum C *εἰς τὸ θυσιαστήρ. κυρίου.* Reliqua accurate expressa. Sectione 2. *καὶ ἀπῆλθον οἱ ὑπηρέται καὶ ἀπήγγ.* etiam Syrus. Pro *οἶδας γὰρ* cum DH aliis habet *οὐκ οἶδας.* Sect. 3. habet: *μάρτυς ὁ θεὸς* (ut B alii) *ὅτι ἐκχέεις μου τὸ αἷμα.* Verba *εἰς τὰ πρόθυρα τ. να. κυρ.* non exprimit. Agnoscit vero lectionem *περὶ τὸ διάφαυμα* („circa crepusculum").

XXIV, 1. *κατὰ τὸ ἔθος* Syrus post *ἀπῆλθον* ponit, omisso *οἱ ἱερεῖς.* Sect. 2. agnoscit additamentum multorum codd. *εἰς τὸ ἁγίασμα.* Tum habet *τὸ αἷμα κείμενον καὶ* (haec cum F^aF^b add) *πεπηγὸς ὡσεὶ λίθος*, contra omittit *καὶ ἀκούσας* usque (sect. 3.) *τὸ αἷμα αὐτοῦ λίθον γεγενημένον.* Post *τρεῖς ἡμέρας* omittit *κ. τρ. νυκτ.* Sect. 4. pro *μετὰ δὲ* (*καὶ μετὰ*) *τὰς τρεῖς ἡμέρας* habet: „et post plures dies", quae scriptura cum C *μετ. δὲ τ. ἡμέρ. ἐκείνας* conferenda est.

XXV, 1. *ἐν Ἱερουσαλὴμ* cum *θορύβου γενομένου* coniungit. Post *ἐτελεύτ. Ἡρώδης* cum GH add *πικρῷ θανάτῳ.* Omittit cum pluribus codd. *τὴν δωρεὰν καί.* Sectionem 2. pariter atque codd. CF^aP omittit. Subscriptum est: „Explicit nativitas domini nostri et partus dominae meae Mariae".

Fragmentum protevangelii excipit apud Wright et in ipso eodem codice Syriaco Thomae evangelium, idque integrum. Inscriptum est: „Evangelium Thomae Israelitae sive historia infantiae domini nostri". Textus inprimis convenit cum evangelio nostro Thomae Graece A; passim vero propius accedit ad reliqua quae edidimus, maxime ad evangelium nostrum Thomae Latinum et ad Pseudo-Matthaeum, qui nobis dictus est. Adscribamus nonnulla quemadmodum Wright interpretatus est. Omisso capite 1. incipit a secundo: Now the boy Jesus the Messiah, when he was five years old[1], was playing at the ford of a stream of waters, and was receiving and confining the waters, and directing them in channels and making them enter into pools, and making

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[1] Confirmat igitur scripturam Graecorum codicum nostrorum: Graece A, Graece B, item evang. Thom. Latinum cap. IV. Contra Pseudo-Matth. cap. XXVI. *iam inchoante quarto aetatis anno.*

them be pure and bright [2]. And he took from the moisture [3] soft clay, and formed twelve birds. For it was the Sabbath, and many boys were with him. But a man of the Jews saw him with the boys, when he made these, and told Joseph his father and irritated him against Jesus and said to him: On the Sabbath he has moulded clay and made birds, a thing that is not lawful on the Sabbath. And Joseph went and rebuked him and said to him: Why makest thou these on the Sabbath? Then Jesus clapped his hands, and made the birds fly away before the things which he (sed Syr. they) said [4]. And he said: Go, fly, and be mindful of me, ye who are alive [5]. And these birds went away twittering. But when the Pharisee [6] saw (this), he was much astonished, and went (and) told his friends.

Pergit Syrus ut Graec. A cap. III., evang. Thom. Latin. et Ps.-Matth.: But the son of Hannan the scribe, he too was with Jesus (Graece *μετὰ τοῦ Ἰωσήφ*). And he took a branch from a willow, and destroyed and broke down the pool, and let the waters, which Jesus had collected, run out and dried up their pools. And when Jesus saw what he did, he said to him: Without root shall thy shoot be; and thy fruit shall dry up, like a branch of the wood, which is broken by the wind, and is no more. And the boy withered suddenly. Quae Graec. A sequuntur: *ὁ δὲ Ἰησοῦς ἀνεχώρησε* usque finem, Syrus non habet. Sed pergit statim ad cap. IV. Pro *διὰ τῆς κώμης* (A), *μέσον τῆς πόλεως* (B) habet *cum patre suo,* quemadmodum evang. Thom. Lat. habet *cum Ioseph per villam.* Tum Syrus confirmat scripturam: *οὐκ ἀπελεύσει τὴν ὁδόν σου.* Sectione 2. confirmat lectionem cod. Par. *σὺ τοῦτο τὸ παιδίον ἔχων* etc. Verbis *ἢ διδάσκετε* (sic Syrus) *αὐτ. εὐλογεῖν* exit caput apud Syrum.

Capitis V. historia (cf. etiam Ps.-Matth. XXIX et evang. Thom. Latin. V.) pariter apud Syrum sequitur. Pro *ἐγὼ οἶδα ὅτι τὰ ῥήματά σου* etc. Syrus sic: If the words of my Father were

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[2] Verba καὶ λόγῳ μόνῳ ἐπέταξεν αὐτά non agnoscit.

[3] Haec respondere videntur Graecis codicum Vind. et Par.: ἐκ τῆς ὕλεως et ἐκ τῆς χήλεως, quae Wrightio corrupta ex ἐκ τ. ειλύος (ἰλύος) videntur.

[4] Haec conferenda sunt ad verba: ἅμα τῷ λόγῳ Graece B cap. III. et *ad vocem imperii sui* Ps.Matth. cap. XXVII.

[5] Haec concordant cum cod. Par. ὑπάγετε πετάσθητε καὶ μέμνησθέ μου ζῶντες, item cum Graec. B ὑπάγετε πετάσθητε καὶ μιμνήσκεσθέ μου ζῶντα.

[6] Graec. A οἱ Ἰουδαῖοι. Sed apud Ps.Matth. cap. XXVII. est: *abierunt quidam - - et ad primates Pharisaeorum.* Item evang. Thom. Lat. IV, 3 statim post memoratur *Pharisaeus*, cuius loco Syr. et Gr. A υἱὸς Ἄννα τοῦ γραμματέως.

not wise, he would not know (how) to instruct children. And again he said: If these were children of the bedchamber, they would not receive curses. These shall not see torment. Sectione 2. desunt verba *καὶ οἱ ἰδόντες ἐφοβήθησαν σφόδρα.* usque *ὅτι τοιοῦτον ἐποίησεν ὁ Ἰησοῦς.* Verba *ζητεῖν καὶ μὴ εὑρίσκειν* exprimit: „imperare mihi et invenire me", ita ut *μὴ* abiecerit. Omittit extrema: *οὐκ οἶδας ὅτι σός; μή με λύπει.*

Post haec legitur historia de Zachaeo magistro (ut Graec. A cap. VI. VII. VIII.), sed textus a Graecis vario modo differt, item a Latinis, tamen prae ceteris cum Ps.-Matth. XXX et XXXI. atque cum evang. Latin. cap. VI. facit. Tum narratur de Zenone, ut est Graec. A IX. Ps.-Matth. XXXI. evang. Thom. Lat. VII. Caput vero X. quod habent Graec. A et evang. Thom. Latin. VIII., deest apud Syrum pariter atque in Ps.-Matth. Sed confirmantur quae sequuntur capite XI. de aqua in pallio adlata (Syrus Iesum septem annorum dicit, non ut Graece et Latine legitur sex), capite XII. de tritico (quod brevissime narratur; ceterum confirmat Graecum *κόρους ρ'* et Latinum *centum modia*, pro quibus Ps.-Matth. XXXIV. *tres choros*), cap. XIII. de ligno adaequato (notatur eo tempore Iesum octo annorum fuisse, ut est in evang. Thom. Latino cap. XI. et in Graecis A ad fin. cap. XII. indicatur), capp. XIV et XV de puero rursus ad discendas litteras tradito magistris (sed ista paucioribus quam in Gr. et Lat. absolvuntur varieque ab hoc utroque differunt), cap. XVI. de Iacobo et vipera. Denique omissis capp. XVII et XVIII textus Graeci A legitur caput ultimum de puero annorum duodecim. Textus finem versus paullo magis cum Latinis (evang. Thom. Lat. XV, 2. Ps.-Matth. XXXXe ex cod. B) quam cum Graecis convenit. Legitur enim sic: And when Jesus was twelve years old, they went to Jerusalem, as it was the custom for Joseph and Mary to go to their festival. And when they had held the Passover, they returned to their house. And when they had turned to come (home), Jesus remained in Jerusalem; and neither Joseph nor Mary his mother knew (it), but they thought that he was with their companions. And when they came to the halting-place of that day, they were seeking among their kinsfolk and among those whom he knew. And when they did not find Jesus, they returned to Jerusalem and were seeking him. And after three days they found him sitting among the teachers, and hearing from them, and answering their questions; and all who were hearing were astonished, because he was bringing these teachers to silence, for he was expounding to

them the parables of the prophets and the mysteries and hard sayings which are in the law. And his mother says to him: My son, why hast thou done to us these (things)? for we were distressed and anxious and seeking for thee. Jesus answered and said: Why did ye seek me? Do ye not know that it is fitting for me to be in my Father's house? The scribes and Pharisees answered and say to Mary: „Art thou the mother of this boy? The Lord hath blessed thee; for the like of this glory and wisdom in children we have neither seen nor heard that any one has spoken." And he rose (and) went with his mother, and was subject to them. But his mother was preserving all these words. And Jesus was excelling and advancing in wisdom and in grace before God and before men. Amen.

Subscriptum est: „Explicit infantia domini nostri Iesu."

Post haec ex alio codice Syriaco (septimi fere saeculi) apud Wrightium leguntur litterae Herodis ad Pilatum datae rursusque quas Pilatus Herodi misit. Nos textum Graecum vitiosissime scriptum ex cod. Par. 929. hausimus. Scriptura satis differt, non item argumentum. Aliquando et has nugas in corpus Novi Testamenti apocryphum recipiemus.

Ex quo autem tempore evangelia apocrypha vulgavimus, ex codicibus Graecis et Latinis ipsi multa collegimus unde editioni nostrae accedant incrementa. Dedimus etiam operam ut, si quid olim e Thilonis Cod. apocrypho ad nostrum apparatum criticum transiit, id ad ipsos unde fluxerat codices exigeremus. Ita codices C et D ad Pseudo-Matthaei evangelium nuper demum ipsi examinavimus, nec pauca deprehendimus quibus quae duce dedimus Thilone emendantur et supplentur. Saepissime D cum C facit ubi nulla eius rei mentio facta est; alibi vero D propriam scripturam habet. Ita exempli caussa capp. XI et XII. in eo scripta sunt:

XI. „Cumque ordinasset Ioseph in nocte exurgere, ut fugiens habitaret in occultis, ecce in ipsa nocte apparuit ei angelus domini in sompnis dicens: Ioseph fili David, noli timere accipere Mariam coniugem tuam, quoniam quod in utero eius est, de spiritu sancto est." Quae sequuntur non differunt a textu nostro praeter extrema: „et narravit eis visionem suam. Et consolatus super Maria ait: Peccavi, quoniam suspicionem aliquam ut nequam habui de te."

XII. „Factum est autem post haec et exiit rumor quia Maria

esset gravida. Et comprehensus a ministris templi domini Ioseph ductus est ad pontificem, qui una cum sacerdotibus coepit exprobrare ei et dicere: Ut quid fraudatus es nuptias tantae ac talis virginis, quam et angeli dei sicut columbam in templo domini nutrierunt, quae virum nunquam videre voluit, quae in lege dei eruditionem optimam habuit? Tu autem si ei violentiam non fecisses, adhuc in virginitate permansisset. Ioseph autem devotabat se iurans quia nunquam tetigisset eam. Cui Abiacar pontifex dixit:. Vivit deus quoniam te faciam [potare aquam] potationis domini, et statim apparebit peccatum tuum." Sect. II. „Tunc congregata est omnis multitudo Israel, quae dinumerari non poterat. Adducta est etiam Maria ad templum domini. Sacerdotes vero et affines ac parentes eius dicebant ad Mariam: Confitere — — de manu angeli. Vocatus est autem Ioseph ad altare, et data est ei aqua potationis domini: quam si gustasset homo nesciens[1] et septies circuisset altare, daret deus signum aliquod peccati in faciem eius. Cum ergo bibisset, securus etiam giravit altare, nullumque signum peccati apparuit in facie eius. Tunc iustificaverunt eum omnes sacerdotes — — dicentes: Beatus factus es tu, quoniam non est inventus reatus in te." Sect. III. „Et vocantes Mariam dixerunt ei: Tu quam excusationem habere poteris? aut quod signum maius apparebit in te quam hoc prodit conceptus ventris tui? Hoc solummodo a te requirimus ut, quia Ioseph mundatus est, confitearis quis est qui te decepit. Melius est enim — — in faciem tuam in medio populi vitam tuam manifestet. Tunc Maria intrepida dixit: Si est in me aliqua pollucio aut aliquod peccatum, aut fuit in me aliqua concupiscentia vel impuditia, detegat me dominus in conspectu omnium populorum, ut fiam omnibus emendationis exemplum. Et accedens ad altare confidenter bibit aquam potationis — — in illa ulla macula." Sect. IV. „Et cum omnes populi stuperent et hesitarent, videntes conceptum ventris at nullum signum in facie eius apparuisse, coeperunt inter se varia populi loquacitate turbari. Alii enim dicebant sanctitatem ex innocencia, alii vero per malam conscientiam accusabant eam. Tunc Maria videns populi suspicionem[2] nec se ex integro fuisse purgatam, omnibus audientibus voce clara dixit: Vivit dominus exercituum Adonay[3], in cuius conspectu sto, quoniam virum nunquam cognovi, sed nec cogno-

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[1] Codex C *metuens homo* habet.

[2] Codex C *videns suspicionem populi* habet.

[3] Eodem modo in C scriptum est, non *adonai*.

scere habeo, quia ab infantia aetatis meae in haec mentem definivi. Et hoc deo meo votum feci ut ipsi qui me creavit — — vivere et ipsi soli sine aliqua pollucione quamdiu vixero permanere. Tunc omnes osculabantur eam, amplexantes genua eius, rogantesque eam ut malis suspicionibus eorum daret indulgentiam. Et deduxerunt eam omnes pop. et sacerd. et virg. cum exultatione et gaudio usque ad domum suam — — qui manifestavit sanctitatem tuam universae plebi Israel."

Caput nostrum XXX. in codice D, cuius scripturam Thilo saepe se non assequutum dixit propterea que hoc capite aliisque pluribus non dedit, ita scriptum invenimus, ut passim praestet scripturae ex Vat. codice a nobis editae. Legitur enim ibi sic: „Quomodo Zachias rogavit Ioseph et Mariam, ut traderent Iesum magistro nomine Levi. XLVI."

„Magister iterum quidam Iudaeus nomine Zachias, audiens de Iesu, quod in eo insuperabilis esset sapiencia, factus est dolens, et cepit indisciplinate et stulte et sine timore loqui contra Ioseph. Dicebat enim: Tu non vis tradere filium tuum ut doceatur sciencia humana timoris. Sed videtur te et Mariam plus velle diligere filium vestrum quam tradiciones seniorum populi. Oportebat enim vos plus honorare presbyteros tocius ecclesiae Israel, ut cum infantibus mutuam haberet caritatem et inter eos iudaica erudiretur doctrina." Sect. II. „Cui e contra Ioseph ait: Et quis est qui hunc infantem possit tenere et docere? Sed si tu potes eum tenere et docere, nos minime prohibemus eum doceri a te ea quae ab hominibus docentur. Audiens Iesus quae Zachias dixerat respondit et dixit ei: Praeceptor legis, omnia quae paululum ante dixisti et nominasti oportet observare hominem similem tui. Alienus ego sum ab institutis, extraneus a foris vestris, parentem carnalem non habeo. Tu quidem legem legis et instructus in lege permanes; ego autem ante legem eram. Sed cum putas te non habere parem in doctrina, erudieris a me quae nemo alius docere potest nisi hic quem nominasti. Ipse enim potest quia dignus est. Ego autem cum exaltatus fuero a terra, cessare faciam genealogiae generis vestri memoriam. Tu quando natus es ignoras, ego vero solus scio quando vos nati estis et quanto tempore vita vestra erit in terra." Sect. III. „Tunc omnes qui audierunt verba haec, pavefacti obstupuerunt et clamaverunt dicentes: O mire magnum et admirabile sacramentum, nunquam audivimus talia. Nunquam ab alio aliquo auditum est hoc, nec a sacerdotibus nec a Pharisaeis nec a grammaticis dictum est aut

auditum aliquando. Nos scimus hunc unde natus est, et vix est adhuc annorum septem; unde haec verba loquitur? Responderunt Pharisaei: Nos nunquam audivimus talia verba in tali infancia." Sect. IV. „Et respondens Iesus dixit eis: In hoc vos admiramini quia talia ab infante dicuntur? Quare ergo vos non creditis mihi in his quae locutus sum vobis? Et quia dixi vobis: scio quando vos nati estis, cuncti miramini. Ampliora — — ego vidi et ille me vidit, et cum eo locutus sum. Et audientes haec obmutuerunt, nec quidquam audebant loqui. Dixitque eis iterum Iesus: Fui inter vos cum infantibus et non cognovistis me, locutus sum vobis quasi prudentibus et non intellexistis vocem meam, quia — — modicae fidei."

Addamus caput XXXI, quod cod. D sic habet:

„Iterum magister Zachias dixit ad Ioseph: Da mihi puerum, et ego tradam eum magistro Levi, qui doceat illum litteras et erudiat. Tunc Ioseph et Maria blandientes Iesum duxerunt eum in scolam (sic) ut doceretur (cod. disceretur) a seniore Levi. Qui cum introisset, tacebat. Et magister Levi dicebat ad puerum unam litteram; incipiens a prima littera alpha, dicebat ei: Responde. Iesus vero nihil respondebat. Unde magister Levi iratus apprehendens virgam storatinam percussit eum capite." Sect. II. „Iesus vero dixit ad didascalum: Ut quid me percutis? In veritate scias quia qui percutitur magis docet percutientem se quam ab eo doceatur. Ego enim possum dicere tibi quae a te discuntur. Sed hi omnes caeci sunt qui discunt et audiunt, sunt quasi aes sonans aut cymbalum tinniens, in quibus non est sensus nec intellectus eorum quae intelliguntur per sonum illorum. Et subiungens Iesus dixit magistro: Omnis littera ab alpha usque ad tau dispositione discernitur. Dic mihi ergo primum tu quid sit tau, et ego dicam tibi quid sit alpha. Et iterum dixit Iesus: Qui alpha non norunt, quomodo tau discere possunt? Hypocritae, dicite mihi primum quid sit alpha, et tunc credam vobis cum dixeritis betha. Et cepit Iesus singularum litterarum nomina interrogare, dicens: Dic mihi, magister legis, prima littera quare habet triangulos multos graceratos (ita codex; Vat. gradatos), subacutos, mediatos, productos, obductos, erectos, stratos, ...[4] vel crucifixos. Cum autem Levi haec audisset, stupefactus est ad tantam dispositionem litterarum nominatarum." Sect. III. „Cepit ergo cunctis audientibus clamare et dicere: Non debet iste

[4] Scriptura corruptissima est; aliquam similitudinem vocis *curvistratos* habet quam ex Vat. edidimus, sed non ita legi potest.

puer vivere super terram, imo in magna cruce dignus [est] appendi. Nam potest ignem extinguere et alia tormenta deludere. Ego puto quia ante cataclismum natus fuerit. Quis enim venter illum portavit? Aut quae mater illum generavit? Aut quae ubera eum lactaverunt? Fugiam autem illum; non enim valeo sustinere verbum ex ore eius, sed cor meum stupescit talia verba audire. Nullum etiam hominem puto eius posse consequi verbum, nisi fuerit deus in eo. Nunc ego ipse infelix tradidi me huic in derisum; cum putarem me habere discipulum, ignorans eum, meum inveni magistrum. Quid dicam? Non valeo sustinere verba pueri huius. De hoc autem municipio fugiam, quia illum intendere non valeo; ab infante enim senex victus sum, quia neque inicium de quibus ipse affirmat invenire possum neque finem.“ Reliqua quae apud nos sequuntur codex Parisiensis non habet.

Revera autem multae Parisiensis codicis lectiones Vaticanis sunt inferiores, ac passim accuratio editoris in dubium venit ubi non est nisi scripturae vitiositas. Hoc in ea quadrat quae pag. XXVIII. exscripsimus: illa enim paucis exceptis Thilo recte dederat.

Ad evangelium Thomae Graece A adnotavimus fragmentum Parisiense, quemadmodum Cotelerius et Thilo ex ipso codice ediderunt. Nihilominus plura corrigenda sunt, quae non satis recte illi assequuti sunt. Titulus est: *Λόγος εἰς τὰ παιδικὰ τοῦ καὶ μεγαλεῖα τοῦ κυρίου* etc., sed *τοῦ καὶ μεγαλεῖα* deleta sunt. Cap. I. sect. 1. *ἐν τῇ* ante *βηθλαιέμ* (sic) ipsa prima manu punctis notatum est; *ἐξιστάμενος* (*ενος* litteris compendio expressis) minime dubium est, ut Thiloni videbatur coniicienti primum *ἐξιστῶν ἡμᾶς* scriptum fuisse. II, 1. non *πάντως ὑπετάσσοντο* sed *πάντα* (compendio scriptum) *ὑπετάσσοντο* legendum est. II, 2. scriptum est *χήλεως* pro *χείλεως*. II, 3. scriptum est *ἃ ἐποίη ὁ ἰησοῦς*, non *ἃ ἐποίησεν ἰησοῦς*. Postea *πέζων* potius quam *πέζον* scriptum est. III, 2. non *γενόμενον* sed *γινόμενον* (cod. *-ώμενον*) edendum erat. III, 3. legitur *τὴν θεότηταν αὐτοῦ*. IV, 1. *τρέχων*, non *τρέχον* in codice est; tum *ἀπελεύσει* non *ἀπελεύσῃ*. V, 1. pro *μισοῦσιν* codex *μισοῦν*. VI, 1. rursus est *ὢν* (*ὅτι παιδίον ὢν τοιαῦτα* etc.), non *ὄν*.

In recensionibus Gestorum Pilati eminet is textus Graecus quem siglo A distinximus. Huius testes prae ceteris anquirendi. Praeter duos codices a nobis ad edendum adhibitos bibliotheca Regia Monacensis tertium habet, saeculi fere decimi quarti, cuius scriptura a reliquis valde discrepat. Exempla eius haec sunt:

I, 2. *Λέγουσιν Ἰουδαῖοι τῷ Πιλάτῳ· ἀξιοῦμεν τὸ ὑμέτερον μέγεθος ὥστε αὐτὸν παραστῆναι τῷ βήματί σου καὶ ἀκουσθῆναι. καὶ προσκαλεσάμενος αὐτοὺς ὁ Πιλᾶτος λέγει· εἴπατέ μοι ὅτι πῶς δύν. ἐγὼ ἡγεμὼν βασιλέα ἐξέτασαι; λέγουσιν αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς οὐ λέγομεν αὐτὸν εἶναι βασιλέα, ἀλλ' ἢ αὐτὸς λέγει. καὶ προσκαλεσάμενος ὁ Πιλ. κούρσωρα λέγει αὐτῷ· ἔξελθε, μετὰ ἐπιεικείας* (cod. *ἐπιοικίας*) *εἰσάγαγε τὸν Ἰησοῦν. ἐξελθὼν δὲ ὁ κούρσωρ καὶ γνωρίσας αὐτὸν προσεκύνησεν αὐτόν, καὶ λαβὼν τὸ καθάπλωμα ὃ κατεῖχεν ἐν τῇ χειρὶ αὐτοῦ, ἁπλώσας αὐτὸ χαμαὶ λέγει τῷ Ἰησοῦ· κύριε, ὧδε περιπάτησον καὶ εἴσελθε ἐν τῷ πραιτωρίῳ, ὅτι καλεῖ σε ὁ ἡγεμών. θεασάμενοι δὲ οἱ Ἰουδαῖοι ὃ ἐποίησεν ὁ κούρσωρ, κατέκραξαν τῷ Πιλάτῳ λέγοντες· διὰ τί ὑπὸ*

πραίτορα (sic) οὐκ ἐκέλευσας αὐτὸν εἰσελθεῖν ἀλλ' ὑπὸ κούρσωρα; καὶ γὰρ θεασάμενος αὐτὸν ὁ κούρσωρ προσεκύνησεν αὐτόν, καὶ τὸ φακεόλιον ὃ κατεῖχεν ἥπλωσεν αὐτῷ ἐπὶ τῆς γῆς, λέγων αὐτῷ· ὧδε περιπάτει.

I, 3. *Μετακαλεσάμενος δὲ ὁ Πιλ. τὸν κούρσωρα λέγει αὐτῷ· τί τοῦτο ἐποίησας; ἀποκριθεὶς δὲ ὁ κούρσωρ λέγει αὐτῷ· κύριε ἡγεμών, ὅτε ἀπέστειλάς με ἐν Ἱεροσολύμοις πρὸς Ἀλέξανδρον, εἶδον αὐτὸν καθεζόμενον ἐπὶ ὄνου, καὶ οἱ παῖδες αὐτῶν ἔκραζον, κλάδους ἐν ταῖς χερσὶν αὐτῶν κατέχοντες, ἄλλοι δὲ ὑπεστρ. - - ὁ ἐν ὑψίστοις· εὐλογημένος* etc.

I, 4. *Λέγουσιν οἱ Ἰουδ. πρὸς τὸν κούρσωρα· οἱ μὲν παῖδες ἑβραϊστὶ ἔκραζον, πόθεν δὲ σοὶ τὸ ἑλληνιστὶ ταῦτα* (sic) *ἐγνώσθη; ἐρωτήσας ἔμαθον, εἶπεν ὁ κούρσωρ. λέγει αὐτοῖς ὁ Πιλ.· πῶς δὲ ἔκραζον; λέγουσιν αὐτῷ οἱ Ἰουδαῖοι τὸ ὡσαννά. λέγει αὐτοῖς ὁ Πιλ.· τί ἑρμηνεύεται; λέγουσιν αὐτῷ· σῶσον δή. λέγει αὐτοῖς ὁ Πιλ. - - εἰσάγαγε αὐτόν. καὶ ἐξελθὼν δὲ ὁ κούρσωρ - - λέγει αὐτῷ· κύριε, εἴσελθε· ὁ ἡγεμ. καλεῖ σε.*

IX, 5. *Τότε ἐκέλευσεν ὁ Πιλ. τὸ βῆλον ἑλκυσθῆναι τοῦ βήματος οὗ ἐκαθέζετο, καὶ οὕτως ἀπεφήνατο κατὰ τοῦ Ἰησοῦ· τὸ ἔθνος τὸ σὸν κατέπαιζάν*[1] *σου ὡς βασιλέως. καὶ διὰ τοῦτο ἀπεφηνάμην πρῶτον φραγελλωθῆναί σε διὰ τὸν θεσμὸν τῶν εὐσεβ. βασ., καὶ τότε ἀναρτηθέντα ἐπὶ σταυροῦ ἐν τῷ κήπῳ ὅπου ἐπιάσθης, καὶ δύο κακοῦργοι μετὰ σοῦ τὸ πέρας τοῦ βίου δέξασθαι.*

X, 1. *Καὶ εὐθὺς ἐξήγαγον τὸν Ἰησοῦν ἀπὸ τοῦ πραιτωρίου ἅμα τοῖς δυσὶ κακούργοις. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον, ἐξέδυσαν τὸν Ἰησοῦν τὰ ἱμάτια αὐτοῦ καὶ περιέζωσαν αὐτὸν λέντιον, καὶ στέφ. ἐξ ἀκανθ. ἐπὶ τὴν κεφαλὴν αὐτοῦ.*

Exit capite XVI. hunc in modum: *Τότε Ἄννας καὶ Καϊάφας εἶπον· ὀρθῶς εἴπατε τὰ γεγραμμ. ἐν τῷ νόμῳ Μωσέως, ὅτι οὔτε Ἐνὼχ θάνατον εἶδεν οὔτε ἠλιοῦ* (sic). *ὁ δὲ Ἰησοῦς λόγον ἔδωκεν τῷ Πιλ., καὶ ὅτι ἐσταυρώθη ἐπὶ τοῦ κρανίου, καὶ ὅτι ῥάπισμα ἔλαβεν, καὶ ὅτι οἱ στρατ. στέφανον ἐξ ἀκανθῶν περιέθηκαν αὐτῷ ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ὅτι ἐφραγελλώθη καὶ ἀπόφασιν ἔλαβεν παρὰ τοῦ Πιλ. καὶ ὄξος ἐποτίσθη μετὰ χολῆς, καὶ λόγχῃ ἐξεκέντησεν τὴν πλ. αὐτοῦ Λογγ. ὁ στρατ., καὶ ὅτι τὸ σῶμα αὐτοῦ ᾐτήσατο ὁ τίμιος πατὴρ Ἰωσήφ, καὶ καθὼς λέγει ἀνέστη· καὶ εἶδον αὐτὸν ἀναληφθ. εἰς τ. οὐρανόν· καὶ ὅτι ὁ ῥαββὶ Λευὶ εἶπεν μαρτυρήσας τὰ ὑπὸ τοῦ μεγάλου διδασκάλου Συμεών. καὶ εἶπον*

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[1] κατέπειζαν codex habet. Similiter C κατέπεξαν, A κατήγγειλαν, A κατήλεγξε

οἱ λοιποὶ διδάσκαλοι πρὸς ἅπαντα τὸν λαὸν κυρίου· εἰ - - οἶκος τοῦ Ἰακώβ, ὅτι γέγραπτ. ὅτι ἐπικατ. πᾶς ὁ κρεμάμενος ἐπὶ ξύλου, καὶ ἑτέρα γραφὴ διδάσκει· [θεοὶ] οἱ τὸν - - ἐποίησαν, ἀπολέσθωσαν. καὶ εἶπον οἱ ἱερεῖς καὶ οἱ λευῖται πρ. ἀλλήλους· εἰ ἕως τούτου (sic) *σόμμου* (sic) *τοῦ λεγ. Ἰωβὴλ τὸ μνημ. αὐτοῦ, γινώσκετε ὅτι - - καὶ ἐγείρει αὐτῷ λαὸν καινόν. τότε ἐπαρήγγειλαν* (sic) *οἱ ἀρχισυνάγωγοι πάντα τὸν λαὸν κυρίου λέγοντες· ἐπικατάρατος ὁ ἀνὴρ ἐκεῖνος ὅστις ποιήσει ὁμοίωμα χειρῶν ἀνθρώπου καὶ προσκυνήσει. καὶ εἶπεν ὁ λαός· ἀμήν. καὶ ὑμνήσαντες ἅπαντες, ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ, δοξάζοντες τὸν θεόν.*

In iis quas ex Thilone sumpsimus codicum C et D lectionibus ad Acta Pilati A, item codicis B ad Act. Pil. B, haud pauca corrigenda esse ipsorum codicum nos examen docuit. Pessime vero a Fabricio [2] *Ἀναφορὰ Πιλάτου* edita est ex amici apographo. Ita A recte *ἀναφορᾶς* praebet, non *ἀναφοράν*: minime omittit *θειοτάτῳ* sed *θιωτάτω* habet: sect. 1. *δι' ἧς*, non *διὰ τῆσδε*: *συνέχομαι κρατεῖσθαι*, non *συνέχ. κράτιστε βασιλεῦ*: *τῶν ἐπανισταμένων καιρῶν ῥοπὴν τόν τε καιρὸν δέοντα λαβὼν τὸν τέλειον χρόνον ἐνδείκνυσιν*, quorum loco Fabr. dedit *τὴν τῶν ἐπενισταμένων καιρῶν ῥοπὴν ἐκ τῶν ἃ ἐπέσονται* (ita prorsus editum) *λαβὼν τῶν τε λοιπῶν χρόνων ἐνδείκνυσιν*: *καὶ παρέχειν*, non *καὶ παρεῖχεν*: *ἄλλον*, non *ἀλλά*: *τεθνεῶτος*, non *τεθνηκότος*: *καὶ αὐτὸν τὸν ἰχῶρα* (scriptum *ἠχώρα*) *διέφθειρεν* et *ἔχοντα*, non *καὶ αὐτὸν οὗ ἰχὼρ διέφθ.* et *ἔχοντος*: *ἐν* omittit (ut BCD): *ἐξῆλθεν*, non *ἐπῆλθεν*: sect. 2. *τὴν ἰδίαν* (scriptum *ἰδείαν*), non *τήν τ' οὐσίαν*: *συναναστρεφομένους*, non *συνανατρεφομένους*: *πάνπασιν*, non *παντάπασιν*: *τῶν πνευμάτ. καὶ ἀκαθάρτ.*, non *τ. πν. ἀκαθ.*: verba *ἃ βυθῷ θαλάσσης κατέρριψεν* non desunt, sed leguntur *κατὰ βυθὸν θαλάσσης καταρρίξας* (sic): sect. 3. habet *ἔχειν λίαν στολήν* (quod *διαστολήν* corrigendum) non *ἔχ. ὡς λίαν στενήν*: sect. 4. *καὶ γυναῖκα δὲ αἱμορροοῦσα* (sic), non *κ. γυνὴ δ. αἱμορροοῦσα*: *ἀπὸ τ. ῥύσεως* (non *ῥεύσεως*) *τ. αἵ. τὰς ἁρμονίας* (non *ἀρτηρίας*) et *ἐξαντλήσασα* (non *ἀντλ.*): *ἄφωνος καθ' ἑκάστην οὖσα*, non *ἄφ. τε οὖσα*: *οὐκ ηὗρον*, non *οὐκ ἠδύναντο*: *μία*, non *σκιά*: sect. 5. verba *ἅπερ ἐν σαββάτῳ* etc. non omittit, sed habet *ἅπερ ἐν σαββ. ἐποίει*: sect. 6. habet *ἐπὶ τὸ τοῦτον ἀνετάσαι*, non *ἐπὶ τῇ τούτου ἀνετάσει*: sect. 7. *μέσης* (scriptum *μεσῒς*) *τῆς*, non *μέσον τῆς*: *σελήνη δὲ*, non *ἡ δὲ σελήνη*: *τῇ τούτου πτώσει*, non *τ. τούτ. πιώσει* (ut et Fabr. et Birch.): *ἐλειμένος· βροντῶν ἠδῆχος* (codd. CD

[2] Thilo maluit ab edendo abstinere, quamquam codicem ipsum rursus adierat.

ἤδη ἦχος) κατεπαίδουσαν (codd. CD κατεπίδουσαν), quae quidem perquam corrupta sunt, quorum loco Fabr. edidit ἐλλειπομένης, βροντῶν τ' ἦχος καταβαινουσῶν: sect. 8. γεναμένην (ut D) pro γενομένην: sect. 9. τῆς ante παρασκευῆς non omittit, tum rursus γεναμένης habet: οἵως (ut B; scriptum ἵως), non ὡς: ἔλαμψεν φωταγωγ. τῶν πάντων πολλὰ φαιδρ., non πολλ. φαιδρ. omissis ἔλαμψ. φω. τ. πάντων: ἐφάνησαν ἄνδρες ἐφ' ὑψηλῇ στολῇ, non ἐφ. ἄνδρ. ἐν νεφελεινῇ στολῇ: αἱ φωναί, non καὶ φωναί: ἀνέλθατε, non ἀνῆλθόν τε: ὑποκ. τῆς ἀβύσσου et μετὰ τῶν βοώντων, non omittit τῆς nec βοώντων: καὶ περιπατούντων, non καίπερ ὑπαντούντων: sect. 10. τῆς γῆς καὶ καταπτωθέντες, non τῆς γῆς καταπιωθέντες: τῶν κατὰ, non τῶν τὰ κατὰ: εἰ μὴ μία, non omittit μή: sect. 11. κατεχόμενος, non συνεχόμενοι. Nonnihil praeterii.

I. APOCALYPSIS MOSIS.

Διήγησις καὶ πολιτεία Ἀδὰμ καὶ Εὔας τῶν πρωτοπλάστων, ἀποκαλυφθεῖσα παρὰ θεοῦ Μωϋσῇ τῷ θεράποντι αὐτοῦ, ὅτε τὰς πλάκας τοῦ νόμου τῆς διαθήκης ἐκ χειρὸς κυρίου ἐδέξατο, διδαχθεὶς ὑπὸ τοῦ ἀρχαγγέλου Μιχαήλ.

[1] Αὕτη ἡ διήγησις Ἀδὰμ καὶ Εὔας. Μετὰ τὸ ἐξελθεῖν αὐτοὺς ἐκ τοῦ παραδείσου ἔλαβεν Ἀδὰμ Εὔαν τὴν γυναῖκα αὐτοῦ καὶ ἀνῆλθεν εἰς τὴν ἀνατολήν. καὶ ἔμεινεν ἐκεῖ ἔτη δέκα ὀκτὼ καὶ μῆνας δύο, καὶ ἐν γαστρὶ εἴληφεν ἡ Εὔα καὶ ἐγέννησεν δύο υἱούς, τὸν Διάφωτον τὸν καλούμενον Κάϊν καὶ τὸν Ἀμιλαβὲς τὸν καλούμενον Ἄβελ.

[2] Καὶ μετὰ ταῦτα ἐγένοντο μετὰ ἀλλήλων Ἀδὰμ καὶ Εὔα· κοιμωμένων δὲ αὐτῶν εἶπεν Εὔα τῷ κυρίῳ αὐτῆς Ἀδάμ· κύριέ

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* Διήγ. κ. πολ. Ἀδ. κ. Εὔ. τ. πρωτοπλ. (C om τ. πρωτοπλ., D om κ. Εὔ. τ πρωτ.) cum ACD..B Διήγησις τοῦ μεγάλου θεόπτου Μωυσέως περὶ τῆς πολιτείας Ἀδὰμ καὶ Ἔβας (sic B plerumque, item passim C et A) τῶν πρωτοπλάστων | ἀποκαλυφθεῖσα (ita BCD; A -φθὲν) παρὰ (C ὑπὸ) θεοῦ (B τοῦ θε.) Μωυσῇ (CD Μωσῇ, B om) τῷ θερ. αὐτ. (haec om B) cum ADCB | ὅτε τὰς πλ. τ. νόμ. τῆς διαθ. (B om τ. διαθ.) ἐκ χ. κυρ. ἐδ. (B ἐδ. ἐκ χ. αὐτοῦ) cum AB..CD om | διδαχθεὶς (ABD -χθής, C -χθῆσα) ὑπὸ (D παρὰ) τ. ἀρχαγγ. (B ἀγγέλου) Μιχ.

[1] Αὕτη -- Εὔας cum ACD..B om | αὐτοὺς ἐκ τοῦ cum ACD..B τὸν Ἀδὰμ ἀπὸ τοῦ | ἔλαβεν -- ἀνῆλθεν (C ἦλθεν) -- ἀνατολήν cum AC..D ἔγνω δὲ Ἀδὰμ τὴν Εὔαν καὶ ἐξῆλθαν πρὸς ἀνατολήν .. B ἀπῆλθον δύο ἀμφότεροι κατὰ τὴν ἀνατολήν | καὶ ἔμεινεν (D -ναν) -- δύο cum ACD..B καὶ ἦσαν πενθοῦντες χρόνους λ̄ | καὶ (B add μετὰ ταῦτα) ἐν γ. εἴλ. ἡ (ita BCD; A om) Εὔα (B Ἔβα) κ. ἐγένν. δύο υἱ. (B υἱ. δύ., A om κ. ἐγ. δ. υἱ.) | τὸν (ita ACD; B ὃν μὲν) Διάφωτον (ita A, C διάφατον, B διάφορον; D ἀδιάφωτον) τὸν καλ. (D λεγόμενον) Κά. (A Κα. τ. καλ.) κ. τὸν (B κ. τένδε) Ἀμιλαβὲς (ita AD; B ἀμηλαβές, C ἀμιλαβέστατον) τ. κ. Ἄβ.

[2] Καὶ μ. τ. ἐγένοντο (C -νετο) μετὰ (ita A; CD μετ') -- εἶπεν Εὔα cum

μου, ἴδον ἐγὼ κατ' ὄναρ τῇ νυκτὶ ταύτῃ τὸ αἷμα τοῦ υἱοῦ μου Ἀμιλαβὲς τοῦ ἐπιλεγομένου Ἄβελ βαλλόμενον εἰς τὸ στόμα Κάϊν τοῦ ἀδελφοῦ αὐτοῦ, καὶ ἔπιεν αὐτὸ ἀνελεημόνως. παρεκάλει δὲ αὐτὸν συγχωρῆσαι αὐτῷ ὀλίγον ἐξ αὐτοῦ, αὐτὸς δὲ οὐκ ἤκουσεν αὐτοῦ, ἀλλὰ ὅλον κατέπιεν αὐτό· καὶ οὐκ ἔμεινεν ἐπὶ τὴν κοιλίαν αὐτοῦ, ἀλλ' ἐξῆλθεν ἐκ τοῦ στόματος αὐτοῦ. εἶπεν δὲ Ἀδὰμ τῇ Εὔᾳ· ἀναστάντες πορευθῶμεν καὶ ἴδωμεν τί ἐστιν τὸ γεγονὸς αὐτοῖς, μή ποτε πολεμεῖ ὁ ἐχθρός τι πρὸς αὐτούς.

[3] Πορευθέντες δὲ ἀμφότεροι εὗρον πεφονευμένον τὸν Ἄβελ ἀπὸ χειρὸς Κάϊν τοῦ ἀδελφοῦ αὐτοῦ. καὶ λέγει ὁ θεὸς Μιχαὴλ τῷ ἀρχαγγέλῳ· εἰπὲ τῷ Ἀδὰμ ὅτι τὸ μυστήριον ὃ οἶδας μὴ ἀναγγείλῃς Κάϊν τῷ υἱῷ σου, ὅτι ὀργῆς υἱός ἐστιν. ἀλλὰ μὴ λυποῦ· δώσω σοι γὰρ ἀντ' αὐτοῦ ἕτερον υἱόν, οὗτος δηλώσει σοι πάντα ὅσα ποιήσῃς αὐτῷ· σὺ δὲ μὴ εἴπῃς αὐτῷ μηδέν. ταῦτα ὁ θεὸς εἶπεν τῷ ἀγγέλῳ αὐτοῦ, Ἀδὰμ δὲ ἐφύλαξεν τὸ ῥῆμα ἐν τῇ καρδίᾳ αὐτοῦ, μετ' αὐτοῦ δὲ καὶ ἡ Εὔα, ἔχοντες τὴν λύπην περὶ Ἄβελ τοῦ υἱοῦ αὐτῶν.

[4] Μετὰ δὲ ταῦτα ἔγνω Ἀδὰμ τὴν γυναῖκα αὐτοῦ, καὶ ἐν γαστρὶ ἔσχεν καὶ ἐγέννησεν τὸν Σήθ. καὶ λέγει ὁ Ἀδὰμ τῇ Εὔᾳ· ἰδοὺ ἐγεννήσαμεν υἱὸν ἀντὶ Ἄβελ, ὃν ἀπέκτεινεν Κάϊν· δώσωμεν δόξαν καὶ θυσίαν τῷ θεῷ.

ACD . . B Μετὰ ταῦτα οὖν κοιμωμένων ἀπ' ἀλλήλων ἐλάλησεν Ἔβα | τοῦ υἱοῦ μου cum A . . BC τ. υἱ. ἡμῶν | τ. ἐπιλεγ. (B ἐπικαλουμ.) Ἄβελ cum AB . . C om | B βαλόμενον idque ante τὸ αἷμα | κ. ἔπιεν (B ἔπινε) αὐτὸ (B τὸ αἷμα αὐτοῦ) cum AB . . C om | B σπλαγχνισθῆναι καὶ συγχωρ. | B om αὐτῷ | ἤκουσεν (C εἰσήκ.) αὐτοῦ cum AC . . B ἤκουεν αὐτόν | B ἀλλ' ὅλ. αὐτὸ κατέπινεν ἀνελεημόνως, ὥστε οὐδὲ ἐχωρεύθη ἐν τῇ κοιλίᾳ αὐτοῦ, ἀλλὰ καὶ ἐξ. ἔξω τοῦ στόμ. αὐτ. | B εἶπ. οὖν Ἀδ. ἀναστ. | C ἀναστ. δέ | τί ἐστ. τὸ γεγ. αὐτ. cum A . . B τί γέγονεν ἐπ' αὐτοῖς . . C τί ἐστ. τὸ ὅραμα τοῦτο περὶ τῶν υἱῶν ἡμῶν (hunc in modum corrigendam duxi lectionem codicis τοῦτο περητῶμεν οὖν ἡμῶν | μή ποτε cum AC . . B μήπως | A πολεμῇ | τι cum A . . BC om; sed C add ἐλθὼν ante πολεμεῖ | B om πρός

[3] B Καὶ πορευθέντες ἀμφ. καὶ εὗρον | C ἐκ χειρός | C τὸν ἀρχάγγελον (sic) αὐτοῦ εἰπεῖν τῷ | B om ὅτι τὸ μ. ὃ οἶδ. | C ἀναγγείλοις | Κάϊν cum BC (C καὶ pro Κάϊν) . . A τῷ Κά. | ὀργῆς υἱ. ἐστ. cum B . . A ὀργίς (ὀργίλος?) ἐστιν . . C ὀργίσθη ὁ ἀδελφός | B μὴ λυπ. δέ· δώσω σοι | C om ἕτερον | οὗτος (B add δέ) . . C ὅστις | A om σοι | C ὅσα ἂν ποιήσεις | αὐτῷ cum A . . B om, C αὐτόν | ταῦτα -- ἀγγέλῳ (C ἀρχαγγέλῳ) etc. cum A, similiter C . . B καὶ ταῦτα πρὸς τὸν Ἀδὰμ λαλήσας ὁ ἀρχάγγελος, ἐφύλαξε τὸ ῥῆμα etc.

[4] C Ἀδὰμ Ἔβαν τὴν γυν. αὐτ. | καὶ ἐν γαστρ. ἔσχ. κ. ἐγένν. cum A . . B καὶ συλλαβοῦσα ἔτεκεν, C καὶ ἔτεκεν | B Ἰδοὺ γεννήσαντες | B om κ. θυσίαν

5 Ἐποίησεν δὲ Ἀδὰμ υἱοὺς τριάκοντα καὶ θυγατέρας τριάκοντα. καὶ περιπεσὼν εἰς νόσον, καὶ βοήσας φωνῇ μεγάλῃ εἶπεν· ἐλθέτωσαν πρός με οἱ υἱοί μου πάντες, ὅπως ὄψομαι αὐτοὺς πρὶν ἢ ἀποθανεῖν με. καὶ συνήχθησαν πάντες· ἦν γὰρ οἰκισθεῖσα ἡ γῆ εἰς τρία μέρη· καὶ ἦλθον πάντες ἐπὶ τὴν θύραν τοῦ οἴκου ἐν ᾧ εἰσήρχετο εὔξασθαι τῷ θεῷ. εἶπεν δὲ Σὴθ ὁ υἱὸς αὐτοῦ· πάτερ Ἀδάμ, τί σοί ἐστιν ἡ νόσος; καὶ λέγει· τεκνία μου, πόνος πολὺς συνέχει με. καὶ λέγουσιν· τί ἐστιν πόνος καὶ νόσος; 6 Καὶ ἀποκριθεὶς Σὴθ λέγει αὐτῷ· μὴ ἐμνήσθης, πάτερ, τοῦ παραδείσου ἐξ ὧν ἤσθιες, καὶ ἐλυπήθης ἐπιθυμῆσαι αὐτῶν; ἐὰν οὕτως ἐστίν, ἀνάγγειλόν μοι, καὶ ἐγὼ πορεύσομαι καὶ ἐνέγκω σοι καρπὸν ἀπὸ τοῦ παραδείσου. ἐπιθήσω γὰρ κόπρον ἐπὶ τὴν κεφαλήν μου καὶ κλαύσομαι καὶ προσεύξομαι, καὶ εἰσακούσεταί μου κύριος καὶ ἀποστελεῖ τὸν ἄγγελον αὐτοῦ, καὶ ἐνέγκω σοι ἵνα ἀποπαύσῃ ὁ πόνος ἀπὸ σοῦ. λέγει αὐτῷ ὁ Ἀδάμ· οὐχί, υἱέ μου Σήθ, ἀλλὰ νόσον καὶ πόνον ἔχω. λέγει αὐτῷ Σήθ· καὶ πῶς σοι ἐγένοντο; 7 Εἶπεν δὲ αὐτῷ ὁ Ἀδάμ· ὅτε ἐποίησεν ἡμᾶς ὁ θεός, ἐμὲ καὶ τὴν μητέρα ὑμῶν, δι' ἧς καὶ ἀποθνήσκω, ἔδωκεν ἡμῖν

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5 δέ cum A .. B οὖν, C γάρ | υἱ. τρ. κ. θυγ. τρ. cum C et omissis κ. θ. τρ. A .. B υἱ. κ. θυγ. ξ̅ | καὶ περιπ. εἰς νόσ. (C add μεγάλην) καὶ (C om) βοήσ. φω. μεγ. (C om φ. μ.) εἶπεν cum AC .. B ἔζησε δὲ Ἀδὰμ ἔτη ϡλ̅· πρὸ (corrige πρός?) δὲ τὸ τέλος αὐτοῦ ὡσηλευτῆς (νόσῳ ληφθείς?) ἐβόησεν φωνὴν μεγάλην λέγων | B ἐλθ. πρ. με οἱ ὅλοι παῖδες | ὄψομαι cum A .. BC ὄψωμαι | B πρὶν ἀποθάνω .. C πρὶν ἀποθανοῦμεν. Praeterea C add καὶ ἀπέστελλεν υἱὸν αὐτοῦ Σὴθ ἐπὶ πάντας τοῦ λαλῆσαι αὐτοῖς | B καὶ συναχθέντων πάντων, ἦν γὰρ -- εἰς τρία μέρη, λέγει πρὸς αὐτὸν Σὴθ ὁ υἱ. αὐτ. | καὶ ἦλθον -- τῷ θεῷ cum A .. C καὶ ἀνελθόντες πάντες ἔμπροσθεν αὐτοῦ ἐν ᾧ εἰσέρχετο προσεύχεσθαι τῷ θε., tum pergit εἶπεν αὐτῷ ὁ υἱ. αὐτ. ὁ Σήθ | C om Ἀδάμ | τί σοί (B om) ἐστ. ἡ (C om) νόσ. καὶ (C om) λέγ. (C add αὐτῷ ὁ Ἀδάμ) | τεκνία (B -κνα) μου .. C om | καὶ λέγ. (B add αὐτῷ ἐκεῖνοι) τί (B καί τί) -- καὶ νόσ. (B πάτερ pro κ. νο.) c. AB .. C om

6 Καὶ ἀποκρ. (B Ἀποκρ. οὖν) -- αὐτῷ c. AB .. C καὶ λέγει αὐτῷ Σ. τῷ περὶ (lege πατρὶ) αὐτοῦ | ἐξ ὧν c. AC .. B ἀφ' ὧν | ἐπιθ. αὐτῶν (cod. αὐτόν, praestare videbatur αὐτῶν) c. A .. BC om | ἐστίν c. AC .. B ἔχει | ἀνάγγ. μοι .. B praem ἐρωτῶ σε πάτερ | καὶ ἐγώ c. A .. C κἀγώ, B καί | πορεύσομαι c. C .. AB πορεύομαι | C om τόν | ἐνέγκω -- ἀπὸ σοῦ c. AC .. B ἐνέγκει (sic) μοι ἀπὸ τοῦ ξύλου ἐν ᾧ ῥέει (cod. ἐνὸ ῥέοι) τὸ ἔλεος, καὶ ἀναπαύσει ὁ πόν. ἀπ. σ. | πόνον ἔχω .. B add πολύν | λέγ. αὐτ. (C καί φησι πρὸς αὐτὸν) Σήθ .. B om | πῶς σοι .. B πόσοι

7 αὐτῷ ὁ (haec om B) Ἀδάμ .. C Ἀδ. πρὸς αὐτόν | B ἀποθνήσκομεν | ἔδωκ.

πᾶν φυτὸν ἐν τῷ παραδείσῳ, περὶ δὲ ἑνὸς ἐνετείλατο ἡμῖν μὴ ἐσθίειν ἐξ αὐτοῦ, δι' οὗ καὶ ἀποθνήσκωμεν. ἤγγισεν δὲ ἡ ὥρα τῶν ἀγγέλων τῶν φυλασσόντων τὴν μητέρα ὑμῶν τοῦ ἀναβῆναι καὶ προσκυνῆσαι τὸν κύριον· ἔδωκεν δὲ αὐτῇ ὁ ἐχθρὸς καὶ ἔφαγεν ἀπὸ τοῦ ξύλου, ἐγνωκὼς ὅτι οὐκ ἤμην ἐγγὺς αὐτῆς οὔτε οἱ ἅγιοι ἄγγελοι· ἔπειτα ἔδωκεν κἀμοὶ φαγεῖν. [8]Ὅτε δὲ ἐφάγομεν ἀμφότεροι, ὀργίσθη ἡμῖν ὁ θεός. καὶ ἐλθὼν ἐν τῷ παραδείσῳ ὁ δεσπότης ἔθηκεν τὸν θρόνον αὐτοῦ καὶ ἐκάλεσεν φωνῇ φοβερᾷ λέγων· Ἀδάμ, ποῦ εἶ; καὶ ἵνα τί κρύβεσαι ἀπὸ τοῦ προσώπου μου; μὴ δυνήσεται οἰκία τῷ οἰκοδομήσαντι αὐτὴν κρυβῆναι; καὶ λέγει· ἐπειδὴ ἐγκατέλιπες τὴν διαθήκην μου, ὑπήνεγκα τῷ σώματί σου ἑβδομήκοντα πληγάς. πρώτης πόνος πληγῆς ὁ βιασμὸς τῶν ὀφθαλμῶν· δευτέρας πληγῆς τῆς ἀκοῆς ὁ πόνος· καὶ οὕτως καθεξῆς πᾶσαι αἱ πληγαὶ παρακολουθήσουσίν σοι.

[9]Ταῦτα δὲ λέγων ὁ Ἀδὰμ τοῖς υἱοῖς αὐτοῦ ἀνεστέναξεν μεγάλως, καὶ εἶπεν· τί ποιήσω; ἐν μεγάλῃ λύπῃ εἰμί. ἔκλαυσεν

ἡμῖν -- παραδείσῳ .. C ἔδ. ἡμ. ἐξουσίαν ἐσθίειν ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παρ. πλὴν ἑνός, B ἔδ. ἡμ. φυλάσσειν καὶ ἐσθίειν ἀπὸ πάντος φυτοῦ | περὶ δὲ ἑνὸς (B ἑνὸς δὲ) ἐνετ. ἡμῖν (B om) μὴ ἐσθ. ἐ. αὐτοῦ .. C ἐκείνου γὰρ τοῦ ἑνὸς καὶ μόνου φυτοῦ παρήγγειλεν ἡμῖν μὴ ἅψασθαι | C om δι' οὗ κ. ἀποθν. | ἤγγισεν -- ἀναβ. καὶ (B om) προσκ. τ. κύρ. c. AB .. C καὶ ὅτε ἐνέβησαν (ἀνέ-?) οἱ ἄγγελοι οἱ προσμένοντες μετὰ τῆς μητρὸς ἡμῶν (lege ὑμῶν) προσκυνῆσαι τὸν κύρ., καθὼς ἦν αὐτοῖς τύπος | ἔδωκεν δὲ (B καὶ ἔδ.) -- ξύλου (B add οὗ ἐνετείλατο ἡμῖν ὁ θεός: his ipsis addiderim μὴ ἐσθίειν ἀπ' αὐτοῦ) -- ἐγγὺς (B ἐγγύθεν) αὐτῆς οὔτε οἱ ἅγ. ἀγγ. (B om οὔτε etc) c. AB .. C ἤμην δ' ἐγὼ μακρὰν ἀπ' αὐτῆς. γνοὺς δὲ ὁ ἐχθρὸς ὅτι μόνη ὑπάρχει, δέδωκεν αὐτῇ, καὶ ἔφαγεν ἀπὸ τοῦ ξύλου οὗ παρηγγέλθη μόνον μὴ ἐσθίειν | ἔπειτα ἔ. κἀμοὶ (ita B, A ἡμῖν) φαγ. (B εἰς φαγεῖν) .. C κἀκείνη πάλιν μετέδωκεν ἡμῖν, καὶ ἔφαγον.

[8] Ὅτε -- ὀργίσθη (ita A et B, item C) -- ἐκάλ. (B add ἡμᾶς) φωνῇ φοβερᾷ (B -νὴν -ρὰν) λέγων .. C καὶ ὀργίσθη ἡμῖν κύρ. ὁ θεός· παρουσιασθεὶς ἐν τῷ παραδ. ἐλάλησεν φωνὴν φοβερὰν λέγων | καὶ ἵνα τί κρύβεσαι (B -βησαι) -- αὐτὴν (B αὐτοῦ) κρυβῆναι c. AB .. C ἐγὼ δὲ δειλιάσας καὶ κρυβηθείς, εἶπεν· ἵνα τί κρύβεσαι ἀπὸ πρ. μου; μὴ οὖν δυν. κρυβῆναι οἰκία τῷ οἰκ. αὐτήν | καὶ λέγει (B add μοι)· ἐπ. ἐγκατέλιπες B -τείλιπας sic) -- ὑπένεγκα (B -γκας) -- πληγάς· πρώτης (cod. -τος) -- δευτέρας (cod. δεύτερον) -- ὁ πόνος (B post πληγάς pergit scriptura perquam corrupta: προστάσο σοι ὀδῶντας καὶ βιασμὸν τῶν ὀφθ. πονὴν δεύτερον πληγὰς καὶ τῆς ἀκ. τὸν πόνον) c. A(B) .. C ἀλλ' ἐπειδὴ παρέβης τὴν ἐντολήν μου, προσάξω τῷ σώματί σου πληγὰς ο̄· ἀφ' οὗ α' ὁ πόνος τῶν ὀφθαλμῶν· δευτέρα τῆς ἀκοῆς· | καὶ οὕτως -- παρακολουθήσουσιν (A -λουθῶσιν) σοι (A om) cum BA .. C καὶ καθεξῆς ἕτεραι πληγαὶ τοῦ σώμ.

[9] Ταῦτα δὲ (C om) -- ἀνεστ. μεγ. καὶ (haec om B) εἶπ. (C λέγει) c. ABC | ἐν μεγ. λύπῃ εἰμί c. AC .. B ἐν μεγ. ἀνάγκῃ καὶ θλίψει ἡμῖν (corrigendum

δὲ καὶ ἡ Εὔα λέγουσα· κύριέ μου Ἀδάμ, ἀνάστα, δός μοι τὸ ἥμισυ τῆς νόσου σου, καὶ ὑπενέγκω αὐτήν, ὅτι δι' ἐμὲ τοῦτό σοι γέγονεν, δι' ἐμὲ ἐν καμάτοις τυγχάνεις καὶ πόνοις. εἶπεν δὲ Ἀδὰμ τῇ Εὔᾳ· ἀνάστα καὶ πορεύου μετὰ τοῦ υἱοῦ ἡμῶν Σὴθ πλησίον τοῦ παραδείσου, καὶ ἐπίθετε γῆν ἐπὶ τὰς κεφαλὰς ὑμῶν καὶ κλαύσατε, δεόμενοι τοῦ θεοῦ ὅπως σπλαγχνισθῇ ἐπ' ἐμέ, καὶ ἀποστείλῃ τὸν ἄγγελον αὐτοῦ εἰς τὸν παράδεισον καὶ δώσῃ μοι ἐκ τοῦ δένδρου ἐν ᾧ ῥέει τὸ ἔλαιον ἐξ αὐτοῦ, καὶ ἐνέγκῃς μοι, καὶ ἀλείψομαι καὶ ἀναπαύσομαι, καὶ δηλώσω σοι τὸν τρόπον ἐν ᾧ ἠπατήθημεν τὸ πρότερον.

10 Ἐπορεύθη δὲ Σὴθ καὶ ἡ Εὔα εἰς τὰ μέρη τοῦ παραδείσου. καὶ πορευομένων αὐτῶν ἴδεν Εὔα τὸν υἱὸν αὐτῆς καὶ θηρίον πολεμοῦντα αὐτόν. ἔκλαυσεν δὲ Εὔα λέγουσα· οἴμοι οἴμοι, ὅτι ἐὰν ἔλθω εἰς τὴν ἡμέραν τῆς ἀναστάσεως, πάντες οἱ ἁμαρτήσαντες καταράσονταί με, λέγοντες ὅτι οὐκ ἐφύλαξεν ἡ Εὔα τὴν ἐντολὴν τοῦ θεοῦ. ἐβόησεν δὲ ἡ Εὔα πρὸς τὸ θηρίον λέγουσα· ὦ σὺ θηρίον πονηρόν, οὐ φοβήσει τὴν εἰκόνα τοῦ θεοῦ πολεμῆσαι; πῶς ἠνοίγη τὸ στόμα σου; πῶς ἐνίσχυσαν οἱ ὀδόντες σου; πῶς οὐκ ἐμνήσθης τῆς ὑποταγῆς σου, ὅτι πρότερον ὑπετάγης

ἤμην vel potius εἰμί) | ἡ Εὔα λέγουσα c. AB .. C Ἔβα καὶ εἶπεν | B om μου | τῆς νόσου .. C τοῦ πόνου | καὶ ὑπενέγκ. (ita C, A ἐπενέγκω) αὐτήν (C αὐτὸν) .. B om | γέγονεν .. B ἐγένετο | ἐν καμάτοις (C καμμ.) τυγχάνεις (A -ννοις) κ. πόν. (ita B, C πόν. καὶ ante καμάτ., A om κ. πόν.) | Ἀνάστα .. B add μόνον | ἐπίθετε c. A .. B ἐπίθεσθε, C ἐπιθήσατε | γῆν c. BC .. A τὴν γῆν | κλαύσατε .. A κλαύσεται | τοῦ θεοῦ .. A τὸν θεόν | δώσῃ μοι .. C δώσῃ ἡμῖν (corrige ὑμῖν) | B ἐκ τὸ δένδρον | ἐν ᾧ ῥέ. τὸ ἔλαιον (B τὸ ἔλεος) ἐξ αὐτοῦ .. C οὗ τὸ ἔλαιον ῥ. ἀπ' αὐτοῦ | ἀλείψ. (B add ἐξ αὐτοῦ) κ. ἀναπαύσομαι (B ἀναστήσω με i. e. ἀναστήσομαι) καὶ δηλώσω -- ἠπατήθ. (A ὑπατ.) τὸ πρότερον .. C ἀλείψ. καὶ λυτρωθῶ ἐκ τοῦ πόνου.

10 Ἐπορεύθη (C -θησαν) δὲ (B om, C οὖν) -- παραδείσου c. ABC | καὶ πορ. (B πορ. δὲ) -- Εὔα (B add Σήθ) τὸν υἱ. α. καὶ (B om) θηρ. πολεμοῦντα (sic, constructione ad sensum) αὐτόν. ἔκλ. δὲ (B καὶ ἔκλ.) Εὔα (B om) λέγ. c. AB .. C καὶ μακρόθεν θεωρήσασα (cod. θεώρησα) ἡ Εὔα τὸν υἱὸν αὐτῆς πολεμούμενον ὑπὸ θηρίου ἔκλαυσεν, καὶ στενάζουσα εἶπεν | B om οἴμοι alterum | B ὅτι ἂν | τῆς ἀναστ. c. AC .. B τῆς κρίσεως | B om οἱ ἁμαρτ. | B καταρ. μοι | B ὅτι ἡ Εὔα οὐκ ἐφ., C οὐκ ἐφ. Εὔα | ἐβό. -- λέγουσα .. C καὶ ἐλάλησεν πρ. τὸ θηρ. | ὦ σύ (B om) c. AB .. C Οὐαί σοί | C om πονηρόν | οὐ φοβήσει (ita ABC) -- πολεμῆσαι .. B οὐδὲν φοβήσει; τὴν εἰκ. τ. θ. πολεμεῖς; | πῶς ἠνοίγη (C εἰνίκει corrupte) -- πῶς ἐνίσχ. οἱ ὀδ. σ. (C om π. ἐνίσχ. οἱ ὀ. σ.) .. B πῶς ἐνίσχυσεν τὸ στ. σου | τῆς ὑποταγῆς σου -- θεοῦ c.

τῇ εἰκόνι τοῦ θεοῦ; 11 Τότε τὸ θηρίον ἐβόησε λέγον· ὦ Εὔα, οὐ
πρὸς ἡμᾶς ἡ πλεονεξία σου οὔτε ὁ κλαυθμός σου, ἀλλὰ πρὸς σέ,
ἐπειδὴ ἡ ἀρχὴ τῶν θηρίων ἐκ σοῦ ἐγένετο. πῶς ἠνοίγη τὸ στόμα
σου φαγεῖν ἀπὸ τοῦ ξύλου περὶ οὗ ἐνετείλατό σοι ὁ θεὸς μὴ φα-
γεῖν ἐξ αὐτοῦ; διὰ τοῦτο καὶ ἡμῖν ἡ φύσις μετηλλάγη. νῦν οὖν
οὐ δυνήσει ὑπενεγκεῖν, ἐὰν ἀπάρξομαι ἐλέγχειν σε. 12 Λέγει δὲ
ὁ Σὴθ πρὸς τὸ θηρίον· κλεῖσαί σου τὸ στόμα καὶ σίγα, καὶ ἀπό-
στηθι ἀπὸ τῆς εἰκόνος τοῦ θεοῦ ἕως ἡμέρας τῆς κρίσεως. τότε
λέγει τὸ θηρίον τῷ Σὴθ· ἰδοὺ ἀφίσταμαι, Σήθ, ἀπὸ τῆς εἰκόνος
τοῦ θεοῦ. τότε ἔφυγεν τὸ θηρίον καὶ ἀφῆκεν αὐτὸν πεπληγμένον,
καὶ ἐπορεύθη εἰς τὴν σκηνὴν αὐτοῦ.

13 Ἐπορεύθη δὲ Σὴθ μετὰ τῆς μητρὸς αὐτοῦ Εὔας πλη-
σίον τοῦ παραδείσου· καὶ ἔκλαυσαν ἐκεῖ, δεόμενοι τοῦ θεοῦ ὅπως
ἀποστείλῃ τὸν ἄγγελον αὐτοῦ καὶ δώσει αὐτοῖς τὸ ἔλαιον τοῦ
ἐλέου. καὶ ἀπέστειλεν ὁ θεὸς πρὸς αὐτοὺς Μιχαὴλ τὸν ἀρχάγγε-
λον, καὶ εἶπεν αὐτοῖς τοὺς λόγους τούτους· Σήθ, ἄνθρωπε τοῦ
θεοῦ, μὴ κάμῃς εὐχόμενος ἐπὶ τῇ ἱκεσίᾳ ταύτῃ περὶ τοῦ ξύλου
ἐν ᾧ ῥέει τὸ ἔλαιον, ἀλεῖψαι τὸν πατέρα σου Ἀδάμ· οὐ γὰρ γε-
νήσεταί σοι νῦν, ἀλλ' ἐπ' ἐσχάτων τῶν καιρῶν. τότε ἀναστήσε-

A .. C τῆς ὑπ. ἧς ὑπετάγης τῇ εἰκ. τ. ϑ., B τῆς προτέρας σου ὑπακοῆς, ὅτι πρ. ἠπάγης (corrupte) τὴν εἰκόναν τ. ϑ.

11 ἐβόησεν .. C add τῇ Εὔᾳ | λέγον (ita C, A -γων) .. B om | C om ὦ Εὔα | C οὐ παρ' ἡμᾶς | C om bis σου | οὔτε c. BC .. A οὐδέ | BC κλαϑμός | πρὸς σέ .. C παρὰ σοῦ | ἐγένετο .. C γέγονεν | ἀπὸ τ. ξύλου c. BC .. A om | περὶ οὗ c. AB .. C om περί | μὴ φαγ. (C ἐσϑίειν) ἐξ (C ἀπ') αὐτ. (B om ἐξ αὐτ.) | διὰ τοῦτο -- μετηλλάγη (cod. -γησαν, quo admisso αἱ φύσεις scribendum) c. A .. C διὰ ταύτην σου τὴν παράβασιν ἡ φύσ. ἡμῶν μετηλλάγη .. B om | νῦν οὖν οὐ δυνήσει (sic) ὑπεν. (cod. ἐπεν.) -- ἐλ. σε c. A .. B σκοτισϑήσει καὶ οὐ δυνήσει ὑπενεγκεῖν· ἐὰν ἀπάρξομαι λέγειν, οὐ δυνήσει (cod. δυνάσει) βαστάζειν .. C ἐὰν ἀπάρξωμαι ἐλέγχ. σε, οὐχ ἰσχύσεις ὑπενεγκεῖν.

12 Λέγει δέ .. C τότε λέγ. | C τὸ στ. σου | B σιγησάτω | ἕως (C add τῆς) -- τότε λέγ. (C καί φησι) -- τῷ (C πρὸς τὸν) -- ἀφίστ. Σ. ἀπὸ τῆς εἰκ. (C ἀφίστ. τῇ εἰκόνι) τ. ϑεοῦ c. A(C) .. B om | τότε ἔφυγ. -- πεπληγμ. c. A .. BC om | σκηνήν c. AB .. C κοίτην

13 C. om τῆς μητρ. αὐτ. | ἔκλαυσαν .. C -σεν | B τὸ ἔλεος τοῦ ἐλέου (sic) | πρὸς αὐτ. c. A .. BC om | Μιχ. τ. ἀρχ. (B add αὐτοῦ) .. C τ. ἀρχ. Μιχ. | κ. εἶπ. αὐτ. τοὺς λό. τούτ. (B om τ. λόγ. τούτ.) Σήϑ .. C κ. ἐλάλησεν τῷ Σήϑ | C μὴ κάμνε | περί .. C praem δεόμενος | ἐν ᾧ ῥ. τὸ ἔλαιον (B ἔλεος) -- τὸν (B om) πα. σ. Ἀδάμ .. C τοῦ ῥέοντος τὸ ἔλαιον εἰς τὸ ἀλεῖψαι τ. π. σ. Ἀδ. | γάρ c. BC .. A om | γενήσεταί σοι (C om) c. AC .. B γένηταί σοι | ἀλλ' ἐπ' ἐσχ. τῶν (B om) -- ἡμέρ. ἐκείν. τῆς μεγ. (B ἡμέρ. τῆς συντελείας) ὅσοι

ται πᾶσα σάρξ ἀπὸ Ἀδὰμ ἕως τῆς ἡμέρας ἐκείνης τῆς μεγάλης, ὅσοι ἔσονται λαὸς ἅγιος· τότε αὐτοῖς δοθήσεται πᾶσα εὐφροσύνη τοῦ παραδείσου, καὶ ἔσται ὁ θεὸς ἐν μέσῳ αὐτῶν· καὶ οὐκ ἔσονται ἔτι ἐξαμαρτάνοντες ἐνώπιον αὐτοῦ, ὅτι ἀρθήσεται ἀπ' αὐτῶν ἡ καρδία ἡ πονηρά, καὶ δοθήσεται αὐτοῖς καρδία συνετιζομένη τὸ ἀγαθὸν καὶ λατρεύειν θεῷ μόνῳ. σὺ πάλιν πορεύου πρὸς τὸν πατέρα σου, ἐπειδὴ ἐπληρώθη τὸ μέτρον τῆς ζωῆς αὐτοῦ, ἴσον τριῶν ἡμερῶν. ἐξερχομένης δὲ τῆς ψυχῆς αὐτοῦ μέλλεις θεάσασθαι τὴν ἄνοδον αὐτῆς φοβεράν.

14 Εἰπὼν δὲ ταῦτα ὁ ἄγγελος ἀπῆλθεν ἀπ' αὐτῶν. ἦλθεν Σὴθ καὶ ἡ Εὔα εἰς τὴν σκηνὴν ὅπου ἔκειτο ὁ Ἀδάμ. λέγει δὲ ὁ Ἀδὰμ τῇ Εὔᾳ· τί κατηργάσω ἐν ἡμῖν καὶ ἐπήνεγκας ἐφ' ἡμᾶς ὀργὴν μεγάλην, ἥτις ἐστὶν θάνατος κατακυριεύων παντὸς τοῦ γένους ἡμῶν; καὶ λέγει πρὸς αὐτήν· κάλεσον πάντα τὰ τέκνα ἡμῶν καὶ τὰ τέκνα τῶν τέκνων ἡμῶν, καὶ ἀνάγγειλον αὐτοῖς τὸν τρόπον τῆς παραβάσεως ἡμῶν.

15 Τότε λέγει ἡ Εὔα πρὸς αὐτούς. ἀκούσατε, πάντα τὰ τέκνα μου καὶ τὰ τέκνα τῶν τέκνων μου, κἀγὼ ἀναγγελῶ ὑμῖν πῶς ἠπάτησεν ἡμᾶς ὁ ἐχθρὸς ἡμῶν. ἐγένετο ἐν τῷ φυλάσσειν ἡμᾶς τὸν παράδεισον ἐφυλάττομεν ἕκαστος τὸ λαχὸν αὐτοῦ μέρος ἀπὸ τοῦ θεοῦ· ἐγὼ δὲ ἐφύλαττον ἐν τῷ κληρῷ μου νότον καὶ

(B add αὐτοῖς) ἔσονται -- καὶ οὐκ ἔσ. ἔτι (B vitiose ὅτι αὐτὸς ἔσται) ἐξαμαρτάνοντες (A -τάννοντες) -- ἀρϑ. ἀπ' αὐτ. ἡ καρδ. (B ἀρϑ. ἡ καρδ. αὐτῶν) ἡ πον. -- αὐτοῖς καρδ. (B om ἡ πον. usq αὐτ. καρδ.) συνετιζομένη (B -μενοι) -- ϑεῷ μόνῳ (B μόνον ϑεῷ) c. A(B) .. C om omnia | σὺ πάλιν (B οὖν) -- ἡμερῶν .. C ἀλλ' ἐπίστρεψον πρὸς αὐτόν, ὅτι ἐπληρώϑησαν αἱ ἡμέραι τῆς ζωῆς αὐτοῦ, καὶ ζήσει ἀπὸ τὴν (sic) σήμερον γ' ἡμέρας καὶ ἀποϑανεῖται

14 ταῦτα .. B αὐτά | C ὁ ἀρχάγγελος ἀνῆλϑεν | ἀπ' αὐτῶν c. AC .. B ἀπ' αὐτοῦ | ἦλϑεν Σήϑ -- ἔκειτο .. C ὑπέστρεψεν Σ. μετὰ τῆς Εὔας ἐν τῇ σκηνῇ εἶ (corrige ἐν ᾗ) ἔκ. | λέγ. δὲ (B καὶ λέγ.) -- Εὔᾳ c. AB .. C καί φησι Ἀδ. πρὸς τὴν Εὔαν | τί .. B praem ὦ Εὔα | κατηργάσω: ita AC, item B ut videtur | ἐν ἡμῖν .. C εἰς ἡμᾶς | ἐφ' ἡμᾶς .. BC om | ἥτις c. AC .. B ὅτι | C om κατακυρ. παντός | καὶ λέγει c. BC .. A λέγ. ὁ Ἀδάμ | πρ. αὐτ. c. C .. B αὐτοῖς, A τῇ Εὔᾳ | C Κάλ. ἅπαντας τοὺς παῖδας ἡμ. | καὶ τὰ -- τέκν. ἡμῶν c. A .. B praetermisit, C καὶ τοὺς παῖδας αὐτῶν | B καὶ ἀπαγγείλω

15 Τότε -- καὶ τὰ (B πάντα) -- ἀναγγελῶ (A -γγέλλω) ὑ. πῶς -- ὁ ἐχϑρ. ἡμ. (B om πῶς usq. ὁ ἐ. ἡμῶν) c. A(B) .. C καὶ καλέσασα (cod. -λέσας) αὐτοὺς ἤρξατο λέγειν πρὸς αὐτούς | ἐγένετο -- ἐφυλάττομεν (B ἐφυλάσομεν) ἕκ. τὸ λαχὸν (A -χόντα) -- ἐγὼ δὲ ἐφύλ. c. AB .. C οὕτως ἐν τῷ εἶναι ἡμᾶς, τέκνα μου, εἰς τὸν παράδεισον καὶ ἐν τῷ φυλάττειν ἕκαστος τὸ λαχ. α. μ. α. τ. ϑεοῦ·

δύσιν. ἐπορεύθη δὲ ὁ διάβολος εἰς τὸν κλῆρον τοῦ Ἀδάμ, ὅπου ἦσαν τὰ ἀρσενικὰ θηρία· ἐπειδὴ τὰ θηρία ἐμέρισεν ὁ θεὸς ἡμῖν, καὶ τὰ μὲν ἀρσενικὰ πάντα δέδωκεν τῷ πατρὶ ὑμῶν, καὶ τὰ θηλικὰ πάντα ἔδωκεν ἐμοί, καὶ ἕκαστος ἡμῶν τὸ ἑαυτοῦ ἐτήρει.
16 Καὶ ἐλάλησεν τῷ ὄφει ὁ διάβολος λέγων· ἀνάστα ἐλθὲ πρός με καὶ εἴπω σοι ῥῆμα ἐν ᾧ ὀφεληθῇς. τότε ἦλθεν πρὸς αὐτὸν ὁ ὄφις, καὶ λέγει αὐτῷ ὁ διάβολος· ἀκούω ὅτι φρονιμώτερος εἶ ὑπὲρ πάντων τῶν θηρίων, ἐγὼ δὲ ἦλθον κατανοῆσαί σε· εὗρον δὲ σὲ μείζονα πάντων τῶν θηρίων, καὶ ὁμιλοῦσί σοι· ὅμως προσκυνεῖς τὸν ἐλαχιστότερον. διὰ τί ἐσθίεις ἐκ τῶν ζιζανίων τοῦ Ἀδὰμ καὶ τῆς γυναικὸς αὐτοῦ, καὶ οὐχὶ ἐκ τοῦ καρποῦ τοῦ παραδείσου; ἀνάστα καὶ δεῦρο καὶ ποιήσωμεν αὐτὸν ἐκβληθῆναι διὰ τῆς γυναικὸς αὐτοῦ ἐκ τοῦ παραδείσου, ὡς καὶ ἡμεῖς ἐξεβλήθημεν δι' αὐτοῦ. λέγει αὐτῷ ὁ ὄφις· φοβοῦμαι μήποτε ὀργισθῇ μοι κύριος. λέγει αὐτῷ ὁ διάβολος· μὴ φοβοῦ· μόνον γενοῦ μοι σκεῦος, κἀγὼ λαλήσω διὰ στόματός σου ῥῆμα ἐν ᾧ δυνήσῃ ἐξαπατῆσαι αὐτόν.

ἐγὼ γὰρ ἐφύλ. | ἐπορεύϑη δέ .. C καὶ πορευϑείς | ὅπου ἦσαν (ita BC, A ἦν) τὰ ἀρσ. (ita C, AB om) ϑηρία (ab hoc B transilit ad sequens ϑηρία | ἐπειδὴ τ. ϑ. ἐμ. ὁ ϑε. ἡμ. (B ἡμ. ὁ ϑε.), καὶ τὰ μὲν (ita B, A om καί et μέν) -- πα. ὑμῶν (A ἡμῶν) -- ϑηλικ. πάντα (B om) -- τὸ (B τὰ) ἑαυτ. ἐτήρει c. AB .. C τὰ μὲν ἀρενικὰ (sic) ϑηρία δέδωκεν ὁ ϑεὸς τῷ πατρὶ ἡμῶν (corrige ὑμῶν) καὶ τὰ ϑύλη (sic vitiose) ἐμοί

16 Καὶ -- ὁ διάβ. c. AC .. B εἰσελϑὼν ὁ διάβ. ἐλ. τῷ ὄφει | ἀνάστα .. C add καί | καὶ (B ὅπως) εἴπω -- ἐν ᾧ ὀφεληϑῇς (B ἐνὸ μέλος ὀφεληϑῆναι i. e. ἐν ᾧ μέλλεις ὀφ.) c. AB .. C om | τότε -- ὁ διάβ. c. AB .. C καὶ ἀναστὰς ἦλϑεν πρὸς αὐτόν. καί φησι πρὸς αὐτὸν ὁ διάβ. | ἀκούω ὅτι (B om) c. AB .. C μανϑάνω ὅτι | ὑπὲρ π. τ. ϑηρίων (cf. Steph. Thes. sub ὑπέρ) c. AC .. B ὑπὲρ πάντα τὰ ϑηρία | ἐγὼ δὲ c. A .. BC καὶ διὰ τοῦτο | ἦλϑον (B add πρὸς σὲ τοῦ) καταν. σε c. AB .. C συμβουλεύομαί σοι | εὗρον -- ὁμιλοῦσι (ita B; A ὁμιλῶ) σοι· ὅμως (B add διὰ τί) προσκυνεῖς (ita B, A -νήσεις: tum interrogationis signum post ἐλαχιστ. ponendum videtur) τ. ἐλαχ. (B add σου) διὰ τί ἐσϑίεις c. AB .. C nil nisi διὰ τί οὖν ἐσϑ. | C om καὶ τ. γυν. αὐτ. | καὶ οὐχὶ ἐκ c. AC .. B κ. οὐκ ἔχεις ἐκ | C om τοῦ καρπ. | ἀνάστα -- ποιήσωμεν c. A .. B ἀλλὰ δεῦρο ἐπάκουσόν μου κ. ποι., C εἰ ϑέλεις, διανάστηϑι καὶ ποιήσομεν | C om διὰ τ. γυν. αὐτ. | C ἀπὸ τοῦ παραδ. | C ἐκβλήϑημεν | δι' αὐτόν: ita B, A δι' αὐτοῦ, C ἀπ' αὐτοῦ | λέγει -- ὄφις c. AB .. C λέγ. οὖν ὁ ὄφ. πρὸς τὸν διάβολον | μήποτε .. C μήπως | ὀργ. μοι κύρ. c. BC .. A μοι ὀργ. κύρ. | C λέγει ὁ διάβ. πρὸς αὐτόν | μόνον c. BC (post μοι ponit) .. A om | C καὶ ἐγώ | B κἀγὼ λαλ. αὐτῇ | B διὰ στ. σου post ῥῆμ. ponit | ῥῆμα (B praem ἓν, AC ῥήματα sed A pergit ἐν ᾧ) | ἐν ᾧ δυνήσῃ (A -σαι) ἐξαπ. (B ἀπατ.) αὐτόν (B αὐτήν) .. C τοῦ ἐξαπ. αὐτόν

[17] Καὶ ἐκρεμάσθη εὐθὺς διὰ τῶν τειχέων τοῦ παραδείσου περὶ ὥραν ὅταν ἀνῆλθον οἱ ἄγγελοι τοῦ θεοῦ τοῦ προσκυνῆσαι. τότε ὁ σατανᾶς ἐγένετο ἐν εἴδει ἀγγέλου καὶ ὕμνει τὸν θεὸν καθάπερ οἱ ἄγγελοι· καὶ παρακύψασα ἐκ τοῦ τείχους ἴδον αὐτὸν ὅμοιον ἀγγέλου. καὶ λέγει μοι· σὺ εἶ ἡ Εὔα; καὶ εἶπον αὐτῷ· ἐγώ εἰμι. καὶ λέγει μοι· τί ποιεῖς ἐν τῷ παραδείσῳ; καὶ εἶπον αὐτῷ· ὁ θεὸς ἔθετο ἡμᾶς ὥστε φυλάσσειν καὶ ἐσθίειν ἐξ αὐτοῦ. ἀπεκρίθη μοι ὁ διάβολος διὰ στόματος τοῦ ὄφεως· καλῶς ποιεῖτε, ἀλλ' οὐκ ἐσθίετε ἀπὸ παντὸς φυτοῦ. κἀγὼ λέγω αὐτῷ· ναί, ἀπὸ παντὸς φυτοῦ ἐσθίομεν παρὲξ ἑνὸς μόνου, ὅ ἐστιν ἐν μέσῳ τοῦ παραδείσου, περὶ οὗ ἐνετείλατο ὁ θεὸς ἡμῖν τοῦ μὴ ἐσθίειν ἐξ αὐτοῦ, ἐπεὶ θανάτῳ ἀποθανεῖσθε. [18] Τότε λέγει μοι ὁ ὄφις· ζῇ ὁ θεὸς ὅτι λυποῦμαι περὶ ὑμῶν, ὅτι ὡς κτήνη ἐστέ. οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν αὐτό, ἀλλὰ ἀνάστα δεῦρο, ἐπάκουσόν μου καὶ φάγε, καὶ νόησον τὴν τιμὴν τοῦ ξύλου. ἐγὼ δὲ εἶπον αὐτῷ· φοβοῦμαι μήποτε ὀργισθῇ μοι ὁ θεός, καθὼς εἶπεν ἡμῖν. καὶ λέγει μοι· μὴ φοβοῦ· ἅμα γὰρ φάγῃς, ἀνοιχθήσονταί σου οἱ ὀφθαλμοί, καὶ ἔσεσθε ὡς θεοὶ ἐν τῷ γινώσκειν τί ἀγαθὸν καὶ τί

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[17] Καὶ ἐκρ. εὐϑ. c. A .. B καὶ κρεμασϑεὶς εὐϑέως, C εὐϑέως οὖν ὁ ὄφις ἐκρεμάσϑη | C ἀπὸ τοῦ τείχους | περὶ ὥρ. ὅταν (B ἐνάτην omisso ὅταν) -- τοῦ (B om) προσκ. (B add αὐτόν) c. A(B) .. C ὅτε δὲ ἦλϑον οἱ ἄγγ. τ. ϑ. προσκ. | τότε ὁ σα. ἐγ. c. AB .. C γέγονεν καὶ ὁ σα. | ἐν εἴδ. ἀγγ. c. AC .. B ὁμοῖος ἀγγέλου | καὶ παρακύψ. (B παρακ. δέ) ἐ. τ. τ. cum CB .. A καὶ ἐπαρέκυψα ἐ. τ. τ. καί | ἴδον c. BC .. A οἶδα | καὶ λέγ. μ. Σὺ εἶ ἡ (B om εἶ ἡ) -- εἰμι c. CB .. A om | κ. λέγ. μοι .. B add ὁ ἐχϑρὸς ϑέλων ἐξαπατῆσαί με | ἔϑετο ἡμᾶς .. B add ἐνταῦϑα | C φυλάττειν | ἐξ .. C ἀπ' | ἀπεκρίϑη μοι -- ὄφεωσ (cod. -οσ, sed infra -ωσ) c. A .. B ἀποκριϑεὶς δὲ ὁ -- ὄφεος λέγει μοι, C ἀποκριϑεὶς ὁ -- ὄφεως (sic, non addito λέγει μοι) | καλῶς -- φυτοῦ c. AC .. B καλ. ποι. καὶ καλῶς ἐργάζεσϑε καὶ καλῶς ἐσϑίετε | ναί et ἐσϑίομεν c. AC .. B μὴ et φάγομεν | παντὲς φυτοῦ c. BC .. A πάντων | ἑνός .. C om | μόνου .. C add τοῦ ξύλου | ἐν μέσῳ .. C μέσον | περὶ οὗ (C τοῦτον δὲ) ἐ. ὁ (B om) ϑε. ἡμ. (B om, C ante ὁ ϑε.) τοῦ (ita BC, A om) μὴ ἐσϑ. (B φαγεῖν) | ἐπεὶ ϑα. ἀπ. c. AB .. C εἶπεν γὰρ ἡμῖν (cod. εἰ μὴν) ἣν δ' ἂν ἡμέραν φάγεσϑε ἐξ αὐτοῦ, ϑαν. ἀποϑαν.

[18] B ζῇ ϑεός | ὅτι λυπ. c. AC .. B λύπη μοι ἔστιν | ὅτι ὡς κτ. ἐστε .. C om | αὐτό c. A .. B περὶ τοῦ τοιούτου φυτοῦ .. C om | ἀλλ. ἀν. δεῦρο ἐπάκουσόν μου κ. φάγε cum B .. A ἀλλ. ἀν. καὶ δεῦρο οὖν κ. φάγε .. C δεῦρο οὖν φάγε | τιμήν .. B add καὶ γλυκύτηταν | αὐτῷ c. BC .. A om | μήποτε .. C μήπως | ὀργ. μοι (C ἡμῖν) ὁ ϑε. c. AC .. B ὀργ. ὁ ϑε. ἐπ' ἐμοί | εἶπεν c. AC .. B προεῖπεν | κ. λέγ. μοι c. AC .. B κ. λέγ. ὁ διάβολος | ἅμα -- φάγῃς (B add ἀπ' αὐτοῦ) .. C ἅμα γ. τοῦ φαγεῖν σε | καὶ ἔσεσϑε -- ἐν τῷ γιν. (C

πονηρόν. τοῦτο δὲ γινώσκων ὁ θεός, ὅτι ἔσεσθε ὅμοιοι αὐτοῦ,
ἐφθόνησεν ὑμῖν καὶ εἶπεν· οὐ φάγεσθε ἐξ αὐτοῦ. σὺ δὲ πρόσεχε
τῷ φυτῷ, καὶ ὄψει δόξαν μεγάλην περὶ αὐτοῦ. ἐγὼ δὲ προσέ-
σχον τῷ φυτῷ, καὶ ἴδον δόξαν μεγάλην περὶ αὐτοῦ. εἶπον δὲ
αὐτῷ ὅτι ὁραῖόν ἐστιν τοῖς ὀφθαλμοῖς κατανοῆσαι, καὶ ἐφοβή-
θην λαβεῖν ἀπὸ τοῦ καρποῦ. καὶ λέγει μοι· δεῦρο δώσω σοι,
ἀκολούθει μοι. 19 Ἤνοιξα δὲ αὐτῷ, καὶ εἰσῆλθεν ἔσω εἰς τὸν
παράδεισον, καὶ διώδευσεν ἔμπροσθέν μου. καὶ περιπατήσας
ὀλίγον ἐστράφη καὶ λέγει μοι· μεταμεληθεὶς οὐ δώσω σοι φαγεῖν.
ταῦτα δὲ εἶπεν θέλων εἰς τέλος δελεάσαι καὶ ἀπολέσαι με. καὶ
λέγει μοι· ὅμοσόν μοι ὅτι δίδεις καὶ τῷ ἀνδρί σου. ἐγὼ δὲ εἶπον
αὐτῷ ὅτι οὐ γινώσκω ποίῳ ὅρκῳ ὀμόσω σοι, πλὴν ὃ οἶδα λέγω
σοι· μὰ τὸν θρόνον τοῦ δεσπότου καὶ τὰ χερουβὶμ καὶ τὸ ξύλον
τῆς ζωῆς, ὅτι δώσω καὶ τῷ ἀνδρί μου φαγεῖν. ὅτε δὲ ἔλαβεν
ἀπ' ἐμοῦ τὸν ὅρκον, τότε ἦλθεν καὶ ἐπέβη ἐπ' αὐτόν· ἔθετο δὲ
ἐπὶ τὸν καρπόν, ὃν ἔδωκέν μοι φαγεῖν, τὸν ἰὸν τῆς κακίας αὐ-

γινώσκοντες) τί (C τὸ) -- τί (C τὸ) πον. c. A(C) .. B καὶ ἔσῃ ὡς θεὸς γινώσκουσα ἀγαθὸν κ. πο. | γινώσκων c. A .. B ἔγνω .. C διαγινώσκων | ὅτι ἔ. ὅμ. αὐτοῦ .. C om | ἐφθ. ὑμ. c. A .. BC om | καὶ (B add διὰ τοῦτο) εἶπεν -- ἐξ (B ἀπ') αὐτ. c. AB .. C παρήγγειλεν ὑμῖν λέγων μὴ φαγεῖν ἀπ' αὐτ. | πρόσεχε τῷ φυτῷ καί c. A .. C πρόσσχου τὸ φυτὸν καί, B προσελθὼν καί | δόξ. μεγ. πε. αὐτ. (C om πε. αὐτ.) .. B τὴν δόξ. αὐτοῦ | ἐγὼ δὲ -- καὶ (cod. om) ἴδον -- πε. αὐτοῦ c. A .. B Εὔα δὲ ἀκούσασα τοὺς ἀπατηλοὺς λόγους αὐτοῦ προσεῖχον (sic) τὸ φυτὸν καὶ ἴδον τὴν δόξ. αὐτοῦ .. C plane om | εἶπον -- ἀπὸ τ. κ. αὐτοῦ c. A .. B καὶ κατανοήσασα (-σας cod.) αὐτῷ (scribe αὐτό) ὅτι ὁρ. ε. τ. ὀφθ. καὶ διανοηθεῖσα (cod. -ηθήσοι) -- ἐκ τοῦ κ. αὐτοῦ .. C φοβηθεῖσα δὲ κἀγὼ λαβεῖν ἀπὸ τ. καρπ. | καὶ (C. om) λέ. μοι c. ABC .. B add ὁ ἐχθρός | δεῦρο (B add καὶ) -- ἀκολ. (B μόνον ἀκ.) μοι c. AB .. C δεῦρο ἀκολούθει μοι καὶ δώσω σοι

19 Ἤνοιξα δὲ αὐτῷ, καί c. A .. B ἤνοιξεν καὶ αὐτός, καί, C καὶ ἀνοιξάσης μου τὸν παράδεισον | ἔσω ε. τ. παρ. c. AB .. C om | A ἐδιόδευσεν | C ὀλιγ. περιπ. | ἐστρ. κ. λ. μοι c. A .. B στραφεὶς λέγ. μοι, C στραφεὶς ἔφησε πρὸς ἐμέ | μεταμεληθεὶς -- φαγεῖν c. A .. B ἐμετεμελήθην· οὐ (cod. τοῦ) δώσω σ. φ., C μετεμελήθην, καὶ οὐ θέλω σοι δοῦναι φαγεῖν | ταῦτα δὲ (B μοι) εἶπεν -- δελεάσαι καὶ ἀπολέσαι (ita B, A om κ. ἀπολ.) -- ὅμοσόν μοι (B ὅμωσε με: sic) ὅ. δίδεις (AB δίδης) -- σου c. AB .. C ἕως ὀμόσῃς μοι δοῦναι καὶ τῷ ἀνδρί σου | εἶπον c. AB .. C ἐλάλησα | ὅτι (B om) οὐ -- ὀμόσω (B ὀμώσε: ὀμόσαι?) -- λέγω σοι c. AB .. C ποῖον ὅρκον ὀμόσω σοι; ὅμως ὡς ἐπίσταμαι εἴπω σοι | καὶ τὸ ξύλον .. C κ. τοῦ ξύλου | ὅτι δώσω .. C ἐπιδώσω | φαγεῖν .. B om | ὅτε δὲ -- τὸν ὅρκον .. C ἅμα δὲ τοῦ λαβεῖν ἀπ' ἐμοῦ τὴν πληροφορίαν | τότε ἦλθεν -- ἐπ' αὐτόν (sic uterque) -- τὸν (A τὸ) ἰὸν -- τῆς ἐπιθ. αὐτοῦ c. AB .. C ἐλθὼν ἐπέθετο τὸν ἰὸν (cod. ἔπαιθε τὸν υἱόν) τῆς κακ. ἐπὶ τὸν καρπόν, ἤγουν

τοῦ, τοῦτ' ἔστιν τῆς ἐπιθυμίας αὐτοῦ· ἐπιθυμία γάρ ἐστιν κεφαλὴ πάσης ἁμαρτίας. καὶ ἔκλινα τὸν κλάδον ἐπὶ τὴν γῆν καὶ ἔλαβον ἀπὸ τοῦ καρποῦ καὶ ἔφαγον. [20] Καὶ ἐν αὐτῇ τῇ ὥρᾳ ἠνεῴχθησαν οἱ ὀφθαλμοί μου, καὶ ἔγνων ὅτι γυμνὴ ἤμην τῆς δικαιοσύνης, ἧς ἤμην ἐνδεδυμένη. καὶ ἔκλαυσα λέγουσα· τί τοῦτο ἐποίησάς μοι, ὅτι ἀπηλλοτριώθην ἐκ τῆς δόξης μου, ἧς ἤμην ἐνδεδυμένη; ἔκλαιον δὲ καὶ περὶ τοῦ ὅρκου. ἐκεῖνος δὲ κατῆλθεν ἐκ τοῦ φυτοῦ καὶ ἄφαντος ἐγένετο. ἐγὼ δὲ ἐζήτουν ἐν τῷ μέρει μου φύλλα ὅπως καλύψω τὴν αἰσχύνην μου, καὶ οὐχ εὗρον ἀπὸ τῶν φυτῶν τοῦ παραδείσου, ἐπειδή, ἅμα ἔφαγον, πάντων τῶν φυτῶν τοῦ ἐμοῦ μέρους κατέρρεον τὰ φύλλα παρὲξ τοῦ σύκου μόνου. λαβοῦσα δὲ φύλλα ἐξ αὐτοῦ ἐποίησα ἐμαυτῇ περιζώματα, καὶ ἐστὶν παρ' αὐτῶν τῶν φυτῶν ἐξ ὧν ἔφαγον. [21] Καὶ ἐβόησα φωνῇ μεγάλῃ λέγουσα· Ἀδὰμ Ἀδάμ, ποῦ εἶ; ἀνάστα· ἐλθὲ πρός με, καὶ δείξω σοι μέγα μυστήριον. ὅτε δὲ ἦλθεν ὁ πατὴρ ὑμῶν, εἶπον αὐτῷ λόγους παρανομίας, οἵτινες κατήγαγον ἡμᾶς ἀπὸ μεγάλης δόξης. ἅμα γὰρ ἦλθεν, ἤνοιξα τὸ στόμα μου καὶ ὁ διάβολος ἐλάλει, καὶ ἠρξάμην νουθετεῖν αὐτὸν λέ-

τὴν ἐπιθυμίαν | κεφαλή .. C ῥίζα καὶ ἀρχή | καὶ ἔκλινα -- ἔλαβον .. C καὶ κλίνας (sic) τὸν κλ. ἐπὶ τῆς γῆς ἔλαβον

[20] ἠνεῴχθ. c. AB .. C ἀνεῴχθ. | B μου οἱ ὀφθ. | C κ. εὐθὺς ἔγνων | ἧς c. AC .. B ἣν | C καὶ κλαύσασα λέγω πρὸς αὐτόν | C om μοι | ὅτι ἀπηλλοτρ. ἐκ τῆς c. A .. B πλάνε, καὶ ἀπηλλοτρίωσάς με ἐκ τῆς, C καὶ ἀπηλλοτρίωσάς με τῆς | C om ἧς ἤμ. ἐνδ. | ἔκλαιον δὲ καὶ c. AB .. C ἐπὶ τοῖς δάκρυσι δὲ δάκρυα ἐκίνουν καὶ | ὅρκου .. C add ὃν ὤμοσα | ἐκεῖνος (C κἀκεῖνος) δὲ c. AC .. B ἐκ. δὲ ὡς μόνην ἐθεάσατό με κλαίουσαν καὶ περιθρηνουμένην | κατῆλθεν ἐκ τ. φ. καὶ ἄφ. c. AB .. C κατελθὼν ἀπὸ τ. φ. ἄφ. | ἐγὼ δέ .. C add γυμνωθεῖσα | B πᾶσαν τὴν αἰσχ. μου | καὶ οὐχ εὗρ. ἀ. τῶν φυτῶν (ita B, A ἀπὲ τὰ φυτά. Vide etiam C) -- κατέρρεον (A κατερρην, si abesset ν, scribendum esset κατέρρει, vide etiam B) -- μόνου (B corrupte -- καὶ ἐκαρτέρη ἅπαξ τὰ φύλα τοῦ σύκου) c. A(B) .. C καὶ οὐχ εὕρισκον· ἀπὸ πάντων γὰρ τῶν φυτῶν τοῦ ἐμοῦ μέρους τὰ φύλλα καταρυέντα οὐκ ἦν φύλα (corrupte) | λαβοῦσα δὲ -- ἔφαγον .. B καὶ μόνον τὰ φύλα λαβοῦσα ἐξ αὐτῶν ἐποίησα ἡμάτην (pro ἐμαυτῇ) περιζώματα· καί ἐστιν παρὰ τῶν φυτῶν ἐξ οὗ ἔφαγον .. C ἐποίησα δὲ περιζώματα (omnino plura exciderunt)

[21] Καὶ ἐβόησα .. C add αὐτῇ τῇ ὥρᾳ | φωνῇ μεγ. (haec C om) λέγουσα .. B φωνὴν μεγάλην λέγων | B alterum Ἀδάμ om | ἀνάστα .. B δεῦρο | ὁ πατ. ὑμῶν (ABC ἡμῶν) .. B add πρός με | εἶπον αὐτῷ .. C ἐλάλησα | οἵτινες -- ἅμα γὰρ ἦλθεν (B τοῦ ἐλθεῖν αὐτὸν πρός με) .. C om | ἤνοιξα: ab hac inde voce cod. B deficit usque sect. 25. Excidit folium. | ἤνοιξα -- ἐλάλει c. A .. C ἀνοίξησεν (sic) γὰρ τὸ στ. μου ὁ διάβ. | καὶ ἠρξάμην -- ὡς θεός: ita A et C |

γουσα· δεῦρο, κύριέ μου Ἀδάμ, ἐπάκουσόν μου καὶ φάγε ἀπὸ τοῦ καρποῦ τοῦ δένδρου, οὗ εἶπεν ἡμῖν ὁ θεὸς τοῦ μὴ φαγεῖν ἀπ' αὐτοῦ, καὶ ἔσῃ ὡς θεός. καὶ ἀποκριθεὶς ὁ πατὴρ ὑμῶν εἶπεν· φοβοῦμαι μήποτε ὀργισθῇ μοι ὁ θεός. ἐγὼ δὲ εἶπον αὐτῷ· μὴ φοβοῦ· ἅμα γὰρ φάγῃς, ἔσῃ γινώσκων καλὸν καὶ πονηρόν. καὶ τότε ταχέως πείσασα αὐτόν, ἔφαγεν, καὶ ἠνεῴχθησαν αὐτοῦ οἱ ὀφθαλμοί, καὶ ἔγνω καὶ αὐτὸς τὴν γύμνωσιν αὐτοῦ. καὶ λέγει μοι· ὦ γύναι πονηρά, τί κατηργάσω ἐν ἡμῖν; ἀπηλλοτρίωσάς με ἐκ τῆς δόξης τοῦ θεοῦ. 22 Καὶ αὐτῇ τῇ ὥρᾳ ἠκούσαμεν τοῦ ἀρχαγγέλου Μιχαὴλ σαλπίζοντος ἐν τῇ σάλπιγγι αὐτοῦ, καλῶν τοὺς ἀγγέλους λέγων· τάδε λέγει κύριος· ἔλθατε μετ' ἐμοῦ εἰς τὸν παράδεισον καὶ ἀκούσατε τοῦ ῥήματος ἐν ᾧ κρίνω τὸν Ἀδάμ. καὶ ὡς ἠκούσαμεν τοῦ ἀρχαγγέλου σαλπίζοντος, εἴπαμεν· ἰδοὺ ὁ θεὸς εἰς τὸν παράδεισον ἔρχεται κρῖναι ἡμᾶς. ἐφοβήθημεν δὲ καὶ ἐκρύβημεν. καὶ ἀνῆλθεν ὁ θεὸς εἰς τὸν παράδεισον ἐπιβεβηκὼς ἐπὶ ἅρματος Χερουβίμ, καὶ οἱ ἄγγελοι ὑμνοῦντες αὐτόν. ἐν ᾧ εἰσῆλθεν ὁ θεὸς εἰς τὸν παράδεισον, ἐξήνθησαν τὰ φυτὰ τά τε τοῦ κλήρου τοῦ Ἀδὰμ καὶ τοῦ κλήρου τοῦ ἐμοῦ πάντα καὶ ἐστηρίζοντο, καὶ ὁ θρόνος τοῦ θεοῦ ὅπου ἦν τὸ ξύλον τῆς ζωῆς εὐτρεπίζετο. 23 Καὶ ἐκάλεσεν ὁ θεὸς τὸν Ἀδὰμ λέγων· Ἀδάμ, ποῦ ἐκρύβης, νομίζων ὅτι οὐχ εὑρίσκω σε; μὴ κρυβήσεται οἶκος τῷ οἰκοδομήσαντι αὐτόν; τότε ἀποκριθεὶς ὁ πατὴρ ὑμῶν εἶπεν· οὐχί, κύριε, κρυβόμεθα ὡς νομίζοντες ὅτι οὐχ εὑρι-

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ὁ πατ. ὑμῶν .. AC ὁ π. ἡμ. | μήποτε .. C μήπως | ἔσῃ .. C ἔσει (etiam ante) | καὶ τότε -- ἔφαγεν c. A .. C καὶ πεισθεὶς τοῖς λόγοις μου ἔφαγεν | C κ. εὐθὺς ἀνεωχθ. | καὶ αὐτός: ita C, A om | τί κατηργάσω -- ἐκ τῆς c. A .. C τί ἐποίησά σοι καὶ ἀπηλλοτρίωσάς με τῆς

22 C om ἐν τῇ σάλπ. αὐτ. | καλῶν c. A .. C καὶ καλῶν | ἔλθατε -- παράδεισον c. A .. C ἔλθετε -- ἐν τῷ παραδείσῳ | ῥήματος c. C .. A κρίματος | κρίνω: ita A et C, non κρινῶ | καὶ ὡς ἠκούσαμεν -- ἐκρύβημεν c. A .. C om | καὶ ἀνῆλθεν -- ἐξήνθησαν c. A .. C καὶ παρουσιάσαντος τοῦ θεοῦ ἐν τῷ παραδείσῳ, ἐπιβεβηκὼς ἐπὶ ἅρματος χερουβικοῦ, προπορευομένων ἔμπροσθεν αὐτοῦ τῶν ἀγγέλων καὶ ὑμνούντων, ἐξήνθησαν | τὰ φυτὰ τά τε -- εὐτρεπίζ. c. A .. C τὰ φυ. ὅλα τοῦ παραδείσου καὶ τοῦ κλ. τοῦ πατρ. ὑμῶν κ. τ. κλ. τ. ἐμοῦ. καὶ ὁ θρόν. τ. θε. ἐστηρίζετο ὅπου -- τῆς ζωῆς

23 ποῦ ἐκρύβ. c. A .. C ποῦ εἶ | νομ. ὅ. οὐχ (cod. οὐκ) εὑ. σε c. A .. C om | μὴ κρυβήσεται (sic) c. A .. C μὴ δύναται κρυβῆναι | τῷ οἰκοδ. c. A .. C ἀπὸ προσώπου τῷ οἰκ. | τότε -- εἶπεν c. A .. C τότε ἀπεκρίθη ὁ πα. ἡμῶν (ita et A) | οὐχὶ κύρ. κρυβόμ. (de hac forma cf. Steph. Thes. sub κρύπτω) --

σκόμεθα παρὰ σοῦ, ἀλλὰ φοβοῦμαι, ὅτι γυμνός εἰμι, καὶ αἰδέσθην τὸ κράτος σου, δέσποτα. λέγει αὐτῷ ὁ θεός· τίς σοι ὑπέδειξεν ὅτι γυμνὸς εἶ, εἰ μὴ ὅτι ἐγκατέλειπας τὴν ἐντολήν μου ἣν παρέδωκά σοι τοῦ φυλάξαι αὐτήν; τότε Ἀδὰμ ἐμνήσθη τοῦ λόγου ὃν ἐλάλησα αὐτῷ, ὅτε ἤθελον ἀπατῆσαι αὐτόν, ὅτι ἀκίνδυνόν σε ποιήσω παρὰ τοῦ θεοῦ· στραφεὶς δὲ πρός με εἶπέν μοι· τί τοῦτο ἐποίησας; ἐμνήσθην δὲ κἀγὼ τοῦ ῥήματος τοῦ ὄφεως, καὶ εἶπον ὅτι ὁ ὄφις ἠπάτησέν με. [24] Λέγει ὁ θεὸς τῷ Ἀδάμ· ἐπειδὴ παρήκουσας τὴν ἐντολήν μου καὶ ἤκουσας τῆς γυναικός σου, ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου· ἡνίκα γὰρ ἐργάζῃ αὐτήν, καὶ οὐ δώσει τὴν ἰσχὺν αὐτῆς, ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι, καὶ ἐν ὑδρότητι τοῦ προσώπου σου φάγει τὸν ἄρτον σου. ἔσῃ δὲ ἐν καμάτοις πολυτρόποις· καμῇ καὶ μὴ ἀναπαύου, θλιβεὶς ἀπὸ πικρίας, καὶ μὴ γεύσῃ γλυκύτητος, θλιβεὶς ἀπὸ καύματος καὶ στενωθεὶς ἀπὸ ψύξεως· καὶ κοπιάσεις πολλὰ καὶ μὴ πλουτήσεις, καὶ παχυνθήσει καὶ εἰς τέλος μὴ ὑπάρξεις, καὶ ὧν ἐκυρίευες θηρίων ἐπαναστήσονταί σοι ἐν ἀκαταστασίᾳ, ὅτι τὴν ἐντολήν μου οὐκ ἐφύλαξας. [25] Στραφεὶς δὲ πρός με ὁ κύριος λέγει μοι· ἐπειδὴ ἐπήκουσας σὺ τοῦ ὄφεως καὶ παρήκουσας τὴν ἐντολήν μου, ἔσῃ ἐν ματαίοις καὶ ἐν πόνοις ἀφορήτοις· τέξῃ τέκνα ἐν πολλοῖς τρόμοις, καὶ ἐν μιᾷ ὥρᾳ ἔλθῃς καὶ ἀπολέσεις τὴν ζωήν σου ἐκ τῆς ἀνάγκης σου τῆς μεγάλης καὶ τῶν

οὐχ (cod. οὐκ) εὑρ. π. σ. c. A .. C οὐκ ἀποκρυβούμεθα (sic) κύριε ὡς νομ. λαθεῖν σε | φοβοῦμαι c. A .. C φοβούμενος | C ὑπέδ. σοι γυμνὸς εἶναι | εἰ μὴ ὅτι -- αὐτήν c. A .. C εἰ μὴ παροργίσθης (sic) τὴν ἐντ. μου | τότε -- με (cod. μοι) c. A .. C τότε μνησθεὶς ὁ Ἀδ. τοῦ -- ἐλάλ. πρὸς αὐτόν, ὅτι ἀκίνδ. σ. π. π. θεοῦ (sic, ut A), στραφεὶς λέγει μοι· τί τ. ἐπ. κἀγὼ εἶπον ὁ ὄφ. ἠπάτησέν μοι (sic)

[24] ἐπικατάρ. ἡ γῆ -- καὶ (sic) οὐ δώσει c. A .. C ἐπικ. ἡ γῆ ἕνεκά σου· ἐργάσει δὴ αὐτήν, καὶ οὐ δώ. | ἀνατελεῖ c. A .. C περιπατεῖ: fortasse περιποιεῖ | φάγει: ita A; C φαγεῖς | καμῇ κ. μ. ἀναπαύου: ita prorsus A .. C om | γεύσῃ c. A .. C -σει | C om θλ. ἀπὸ καύμ., item καὶ κοπιάσεις usque ὑπάρξεις

[25] C om σὺ τοῦ ὄφεως (h. l. A -εως, sect. 23. -εος) κ. παρήκ. | τέξῃ c. A .. C τέξῃς | τρόμοις: ita scribendum videbatur pro τρόποις quod habent AC | ἔλθῃς .. C add τοῦ τεκεῖν | Uterque cod ἀπολέσῃς, sed -λέσεις praestare videbatur. | ἐκ τῆς -- μεγάλης c. AC .. B ἐκ (ab hac voce rursus incipit) τ. μεγ. σου ἀνάγκ. |

ὀδυνῶν. ἐξομολογήσει δὲ καὶ εἴπῃς· κύριε κύριε, σῶσόν με, καὶ οὐ μὴ ἐπιστρέψω εἰς τὴν ἁμαρτίαν τῆς σαρκός. καὶ διὰ τοῦτο εἰς τὸν λόγον σου κρινῶ σε, διὰ τὴν ἔχθραν ἣν ἔθετο ὁ ἐχθρὸς ἐν σοί· στραφήσῃ δὲ πάλιν πρὸς τὸν ἄνδρα σου, καὶ αὐτός σου κυριεύσει. [26]Μετὰ δὲ τὸ εἰπεῖν μοι ταῦτα εἶπεν τῷ ὄφει ἐν ὀργῇ μεγάλῃ λέγων αὐτῷ· ἐπειδὴ ἐποίησας τοῦτο καὶ ἐγένου σκεῦος ἀχάριστον, ἕως ἂν πλανήσῃς τοὺς παρειμένους τῇ καρδίᾳ, ἐπικατάρατος σὺ ἐκ πάντων τῶν κτηνῶν· στερηθήσει τῆς τροφῆς σου ἧς ἤσθιες, καὶ χοῦν φάγει πάσας τὰς ἡμέρας τῆς ζωῆς σου· ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ πορεύσει καὶ ὑστερηθήσει καὶ χειρῶν καὶ ποδῶν σου· οὐκ ἀφεθήσεταί σοι ὠτίον οὔτε πτέρυξ οὔτε ἓν μέλος τῶν ἁπάντων ὧν σὺ ἐδελέασας ἐν τῇ κακίᾳ σου καὶ ἐποίησας αὐτοὺς ἐκβληθῆναι ἐκ τοῦ παραδείσου· καὶ θήσω ἔχθραν ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτοῦ· αὐτός σου τηρήσει κεφαλὴν καὶ σὺ αὐτοῦ πτέρναν ἕως

ἐξομολογήσει c. AC .. B -σεις | σαρκός (ita A, sed BC add σου) .. A solus add ἀλλὰ καὶ πάλιν ἐπιστρέψεις | εἰς (B ἐπὶ) τὸν λόγ. σου c. AB .. C ἐκ τῶν λόγων σου | ὁ ἐχθρὸς c. AC .. B ὁ θεός | στραφήσῃ (A -φης, B -φησα) δ. πάλιν (B om) - - αὐτός (B om) σου (B ου, A σε) κυρ. c. AB .. C om, sed vide post

[26] Μετὰ - - τῷ ὄφει ἐν ὀ. μ. (B corrupte τὸν ὄφιν ὀργὴν) - - Ἐπειδὴ c. A(B) .. C στραφεὶς δὲ πρὸς τὸν ὄφιν ἐν ὀργ. μεγ. (excidisse videtur εἶπεν) ἐπειδή | καὶ ἐγ. σκ. ἀχάρ. c. AB .. C om | ἕως ἂν πλαν. c. A .. BC καὶ ἐπλάνησας | παρειμένους c. AC .. B παριστάμενους | B κατάρατος | σὺ ἐκ c. A .. BC εἶ ἐκ | στερηθήσει (ita B, A -θῆς, C -θεὶς) τῆς (ita A, B καὶ τῆς, C δὲ καὶ τῆς) | φάγει .. C φαγεῖς (hoc acc.). Ceterum post verba τῆς τροφῆς (B τρυφῆς ut videtur) σου codex B textui admixtum habet scholion, quod scriptura passim corrupta sic habet: ἦν δὲ Εὔα ιβ' ἐτῶν ὅτε αὐτὴν ἠπάτησεν ὁ δαίμων καὶ ἐποίησεν αὐτῇ (cod. -τὴν) ἐπιθυμίαν, ὅτι ἡμέρας εἶχεν μελετῶν τὸ σκεῦος αὐτῆς. καὶ νύκταν (sic) καὶ ἡμέραν οὐκ ἐπαύετο (cod. οὐ καὶ παύετω) ζήλῳ φορούμενος κατ' αὐτῶν, ὅτι τὸ πρότερον ἦν αὐτὸς ἐν τῷ παραδείσῳ, καὶ διὰ τοῦτο ἐπτέρνησεν αὐτούς, ὅτι οὐκ ἐδύνατο θεωρεῖν αὐτοὺς ἐν τῷ παραδείσῳ· καὶ διὰ τοῦτο ἐπτέρνησεν αὐτούς, βάλλων (διαβάλλων?) διὰ τῶν ἀγγέλων τὴν προσκύνησιν καὶ τῶν θηρίων τὴν ὁμιλίαν. καὶ διὰ τοῦτο καὶ ὁ θεὸς εἶπεν τῷ ὄφει ὅτι ἐπικατάρατος εἶ (cod. ἦν) ἐκ πάντων τῶν θηρίων καὶ τῶν κτηνῶν καὶ τῆς δόξης ἧς εἶχεν πρὸ τούτου, καὶ στερηθήσει ποδῶν καὶ χειρῶν καὶ τῆς τρυφῆς (ut B in textu) ἣν ἐκ τοῦ παραδείσου ἤσθιες, καὶ γῆν φάγει. | καὶ ὑστερηθ. (C στερηθεὶς absque καὶ) καὶ χειρ. (C χειρ. τε) κ. ποδ. σου (C om σου) .. B haec omnia om | οὔτε ἓν (B om) μέλ. τῶν ἁπάντ. (C τούτων, B om) ὧν (C ἀφ' ὧν) σὺ (C om) etc | καὶ σὺ .. C add τηρήσεις | ἕως τῆς .. B om τῆς | τῆς κρίσεως c. AB .. C τῆς ζωῆς σου

τῆς ἡμέρας τῆς κρίσεως. [27]Καὶ ταῦτα εἰπὼν κελεύει τοῖς ἀγγέλοις αὐτοῦ ἐκ τοῦ παραδείσου ἐκβληθῆναι ἡμᾶς. ἐλαυνομένων δὲ ἡμῶν καὶ ὀδυρομένων παρεκάλεσεν ὁ πατὴρ ὑμῶν Ἀδὰμ τοὺς ἀγγέλους λέγων· ἐάσατέ με μικρὸν ὅπως παρακαλέσω τὸν θεόν, καὶ σπλαγχνισθῇ καὶ ἐλεήσῃ με, ὅτι ἐγὼ μόνος ἥμαρτον. αὐτοὶ δὲ ἔπαυσαν τοῦ ἐλαύνειν αὐτόν· ἐβόησεν δὲ Ἀδὰμ μετὰ κλαυθμοῦ λέγων· συγχώρησόν μοι κύριε ὃ ἐποίησα. τότε λέγει ὁ κύριος τοῖς ἀγγέλοις αὐτοῦ· τί ἐπαύσατε ἐλαύνοντες τὸν Ἀδὰμ ἐκ τοῦ παραδείσου; μὴ ἐμόν ἐστιν τὸ ἁμάρτημα, ἢ κακῶς ἔκρινα; τότε οἱ ἄγγελοι πεσόντες ἐπὶ τὴν γῆν προσεκύνησαν τῷ κυρίῳ λέγοντες· δίκαιός εἶ, κύριε, καὶ εὐθύτητας κρίνεις. [28]Στραφεὶς δὲ ὁ κύριος πρὸς τὸν Ἀδὰμ εἶπεν· οὐκ ἀφήσω σε ἀπὸ τοῦ νῦν εἶναι ἐν τῷ παραδείσῳ. καὶ ἀποκριθεὶς ὁ Ἀδὰμ εἶπεν· κύριε, δός μοι ἐκ τοῦ φυτοῦ τῆς ζωῆς ἵνα φάγω πρὶν ἢ ἐκβληθῆναί με. τότε ὁ κύριος ἐλάλησεν πρὸς τὸν Ἀδάμ· οὐ λήψῃ νῦν ἀπ᾿ αὐτοῦ· ὡρίσθη γὰρ τοῖς Χερουβὶμ καὶ τῇ φλογίνῃ ῥομφαίᾳ τῇ στρεφομένῃ φυλάττειν αὐτὸ διὰ σέ, ὅπως μὴ γεύσῃ δι᾿ αὐτοῦ καὶ ἀθάνατος ἔσῃ εἰς τὸν αἰῶνα, ἔχῃς δὲ τὸν πόλεμον ὃν ἔθετο ὁ ἐχθρὸς ἐν σοί. ἀλλ᾿ ἐξερχομένου σου ἐκ τοῦ παραδείσου, ἐὰν φυλάξῃς ἑαυτὸν ἀπὸ παντὸς κακοῦ ὡς βουλόμενος ἀποθανεῖν, ἀναστάσεως πάλιν γενομένης ἀναστήσω σε, καὶ τότε δοθήσεταί σοι ἐκ τοῦ ξύλου τῆς ζωῆς, καὶ ἀθάνατος ἔσῃ εἰς τὸν αἰῶνα.

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[27] Καὶ (ita BC, A om) ταῦτα εἰπ. (B add ὁ κύριος) κελεύει (C ἐκέλευσε, B λέγει) | ἐκβληθῆναι: ita AC .. B -θήσεται (sic) | ἐκ τ. παραδ. h. l. c. A .. BC post ἡμᾶς | B om Ἀδάμ | C καὶ σπλαγχνισθεὶς ἐλεήσῃ | ὅτι (C διότι) ἐγὼ μόν. (C μόν. ἐγ.) ἥμαρτ. (B add αὐτῷ) | αὐτοὶ δὲ ἔπ. τοῦ (ita C, A τὸ) ἐλ. αὐτ. (B ἔπ. ἐλαύνοντες ἡμῶν sic) .. C καὶ παυσάμενοι τοῦ ἐλαύνειν αὐτόν, omissis δὲ Ἀδάμ | κλαυθμοῦ c. AC .. B δακρύων | ἐποίησα .. C πεποίηκα | τοῖς ἀγγ. αὐτοῦ (C om αὐτ.) .. B add μετὰ ὀργῆς | τί ἐπαύσατε (B -σασθε) ἐλ. τὸν Ἀδ. (B ἐλ. αὐτούς) ἐκ τ. πκ. (B om ἐ. τ. π.) .. C τί οὐκ ἐκβάλλετε αὐτόν | C προσέπεσαν ἐπὶ τ. γῆν τῷ | λέγοντες .. B καὶ εἶπον | εὐθύτητας .. C -τητος

[28] ὁ κύριος c. BC .. A om | B ἀπὸ τοῦ νῦν εἰς τὸν παράδεισον | πρ. ἢ (C πρὸ τοῦ) ἐκβλ. με c. A(C) .. B πρὶν ἐκβληθῶ | ἐλάλησεν πρ. τ. Ἀδάμ c. A .. B ἐλάλ. αὐτῷ .. C ἔφη | οὐ λή. νῦν (ita B, om A) ἀπ᾿ (B ἐξ) αὐτ. c. AB .. C οὐ γεύσει ἀπὸ τοῦ νῦν ἐξ αὐτοῦ | ὡρίσθη γ. τοῖς (B τὰ) Χερ. κ. τῇ (B τήν, sed tum -νῃ et -φαίᾳ) φλ. ῥομφ. c. A(B) .. C προσέταξα δὲ τὰ Χερ. καὶ τῇ φλογείνῃ ῥομφ. | ὅπως .. C ὡς ἵνα | C γεύσει ἀπ᾿ αὐτοῦ | ἐν σοί .. B ἐπὶ σέ | ἐξερχομένου c. AB .. C ἐξελθόντος | βουλόμενος .. C μέλλων | καὶ τότε (ex C .. AB om) δοθ. σ. ἐκ (C ἀπὸ) | C om κ. ἀθάν. ἔσῃ ἐ. τ. αἰ.

29 Ταῦτα δὲ εἰπὼν ὁ κύριος ἐκέλευσεν ἐκβληθῆναι ἡμᾶς ἐκ τοῦ παραδείσου. ἔκλαυσεν δὲ ὁ πατὴρ ὑμῶν ἔμπροσθεν τῶν ἀγγέλων ἀπέναντι τοῦ παραδείσου, καὶ λέγουσιν οἱ ἄγγελοι αὐτῷ· τί θέλεις ποιήσωμέν σοι, Ἀδάμ; ἀποκριθεὶς δὲ ὁ πατὴρ ὑμῶν εἶπεν τοῖς ἀγγέλοις· ἰδοὺ ἐκβάλλετέ με· δέομαι ὑμῶν, ἄφετέ με ἆραι εὐωδίας ἐκ τοῦ παραδείσου, ἵνα μετὰ τὸ ἐξελθεῖν με ἐνέγκω θυσίαν τῷ θεῷ, ὅπως εἰσακούσεταί μου ὁ θεός. καὶ προσελθόντες εἶπον οἱ ἄγγελοι τῷ θεῷ· Ἰαὴλ αἰώνιε βασιλεῦ, κέλευσον δοθῆναι τῷ Ἀδὰμ θυμιάματα εὐωδίας ἐκ τοῦ παραδείσου. καὶ ἐκέλευσεν ὁ θεὸς ἐλθεῖν τὸν Ἀδὰμ ἵνα λάβῃ εὐωδίας ἀρώματα ἐκ τοῦ παραδείσου εἰς διατροφὴν αὐτοῦ. καὶ ἀφέντες αὐτὸν οἱ ἄγγελοι, ἐπεσύναξεν ἀμφότερα γένη, κρόκον καὶ νάρδον καὶ κάλαμον καὶ κινάμωμον καὶ λοιπὰ σπέρματα εἰς διατροφὴν αὐτοῦ, καὶ λαβὼν ταῦτα ἐξῆλθεν ἐκ τοῦ παραδείσου. καὶ ἐγενόμεθα ἐπὶ τῆς γῆς.

30 Νῦν οὖν, τεκνία μου, ἐδήλωσα ὑμῖν τὸν τρόπον ἐν ᾧ ἠπατήθημεν· ὑμεῖς δὲ φυλάξατε ἑαυτοὺς μὴ ἐγκαταλιπεῖν τὸ ἀγαθόν.

31 Ταῦτα δὲ εἰποῦσα ἐμμέσῳ τῶν υἱῶν αὐτῆς, κοιμωμένου

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29 δέ c. A .. BC om | ἐκέλευσεν .. C προσέταξεν | ἐκβληθῆναι c. BC .. A solus praem τοὺς ἀγγέλους αὐτοῦ | B om ἔκλαυσεν usque ἀπέν. τοῦ παραδ. | οἱ ἄγγ. αὐτῷ (B αὐτ. οἱ ἄγγ.) .. C οἱ ἄγγ. πρὸς αὐτόν | B ποιήσομεν | ὁ πα. ὑμῶν (AC ἡμῶν, ut plerumque) .. B om | εἶπ. τ. ἀγγ. c. AB .. C λέγει αὐτοῖς | ἰδοὺ ἐκβ. με .. C ἐπειδὴ ἐκβάλλετέ με | C δέομ. ὑμᾶς | ἄφετε μ. ἀρ. εὐ. (B θυσίαν) ἐκ τοῦ παρ. (B ἐν τῷ -σῳ) etc .. C ἵνα παραχωρήσητέ με ἀναλαβεῖν εὐωδίας (cod. ἐβωδίας, cuiusmodi passim habet) ἀπὸ τοῦ παραδ. καὶ προσενέγκω θυσίαν τῷ θε. μετὰ τὸ ἐξ. με ἀπὸ τοῦ παραδ. | C ὅπως ἀκούσεταί μου, sine ὁ θεός | τῷ θεῷ (B κυρίῳ) ἰαὴλ αἰ. βασ. c. AB .. C nil nisi τῷ θεῷ | κέλευσον .. C add δέσποτά μου | δοθ. τῷ Ἀδ. θυ. εὐ. (C δοθ. θυ. εὐώδια τῷ Ἀδ.) ἐ. τ. π. c. AC .. B τὸν Ἀδ. λαβεῖν εὐωδίας ἐ. τ. π. ὅπως ἐνέγκῃ σοι θυσίας | κ. ἐκέλ. ὁ θε. (C om) ἐλθ. (C εἰσελθ.) τὸν Ἀδ. (C om) ἵνα λα. (C καὶ λαβεῖν) εὐωδίας ἀρ. (B om, C καὶ ἀρ.) | ἐπεσύναξεν .. C ἔλαβεν δέ (sic) | ἀμφότερα .. C om | γένη c. A .. B γενήματα, C εἴδη | κάλαμον .. B γλυκωκάλαμον (sic) | λοιπὰ (C ἕτερα) σπέρματα .. B ἄλλα τινα (cod. ἀλλάτην) | ἐξῆλθ. ἐκ .. C om ἐκ | ἐγεν. ἐπὶ τ. γ. c. AB .. C παραγεγόναμεν ἐν τῇ γῇ

30 τεκνία c. A .. BC τέκνα | C πῶς ἠπατήθ. | ἐγκαταλ. c. AB .. C παραβαίνειν

31 Ταῦτα -- ἐμμέσῳ (C μέσον) τ. υἱ. αὐτῆς (C αὐτῶν) .. B ταῦτα εἶπεν ἡ Εὔα (adde ἐμμέσῳ) τῶν τέκνων αὐτῆς, pergens κοιμωμ. δέ |

τοῦ Ἀδὰμ ἐν τῇ νόσῳ αὐτοῦ, ἄλλην δὲ εἶχεν μίαν ἡμέραν τοῦ ἐξελθεῖν ἐκ τοῦ σώματος, λέγει τῷ Ἀδὰμ ἡ Εὔα· διὰ τί σὺ ἀποθνήσκεις κἀγὼ ζῶ; ἢ πόσον χρόνον ἔχω ποιῆσαι μετὰ τὸ ἀποθανεῖν σε; ἀνάγγειλόν μοι. τότε λέγει ὁ Ἀδὰμ τῇ Εὔα· μὴ θέλε φροντίσαι περὶ πραγμάτων· οὐ γὰρ βραδύνεις ἀπ' ἐμοῦ, ἀλλ' ἴσα ἀποθνήσκομεν ἀμφότεροι, καὶ αὐτὴ τεθήσει εἰς τὸν τόπον τὸν ἐμόν. ὅταν δὲ ἀποθάνω, καταλείψετέ με, καὶ μηδείς μου ἅψηται ἕως οὗ ὁ ἄγγελος κυρίου λαλήσει τι περὶ ἐμοῦ· οὐ γὰρ ἐπιλήσεταί μου ὁ θεός, ἀλλὰ ζητήσει τὸ ἴδιον σκεῦος ὃ ἔπλασεν. ἀνάστα μᾶλλον εὖξαι τῷ θεῷ ἕως οὗ ἀποδῶ τὸ πνεῦμά μου εἰς τὰς χεῖρας τοῦ δεδωκότος αὐτό· διότι οὐκ οἴδαμεν πῶς ἀπαντήσωμεν τοῦ ποιήσαντος ἡμᾶς, ἢ ὀργισθῇ ἡμῖν ἢ ἐπιστρέψῃ τοῦ ἐλεῆσαι ἡμᾶς. 32 Τότε ἀνέστη Εὔα καὶ ἐξῆλθεν ἔξω, καὶ πεσοῦσα ἐπὶ τὴν γῆν ἔλεγεν· ἥμαρτον, ὁ θεός, ἥμαρτον, ὁ πατὴρ τῶν πάντων, ἥμαρτόν σοι, ἥμαρτον εἰς τοὺς ἐκλεκτούς σου ἀγγέλους, ἥμαρτον εἰς τὰ Χερουβίμ, ἥμαρτον εἰς τὸν ἀσάλευ-

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ἐν τ. ν. αὐτοῦ .. C ἐκ τῆς συνεχούσης αὐτὸν ἀρρωστίας | ἄλλην δ. εἶχ. μί. ἡμ. (B μί. ἡμ. εἶχ.) τοῦ (ita B, A om) ἐξελθ. ἐ. τ. σ. c. AB .. C μετὰ ἡμέραν μίαν ὀφείλοντος αὐτοῦ ἀποθνήσκειν | τῷ Ἀδάμ c. A .. B αὐτῷ, C πρὸς αὐτόν | διὰ τί .. C πῶς | σὺ (ita B, A om) ἀποθνήσκεις: A -σκης, item ut videtur BC | ἢ πόσον -- ποιῆσαι (B ζῆσαι) μ. τὸ ἀπ. σε (B μ. τὸν θάνατόν σου) .. C ἢ πόσους χρόνους θέλω ζῆσαι | ἀνάγγ. μοι c. BC, A om | τότε (C καί, B om) ὁ (B om) Ἀδ. τῇ Εὔ. (C πρὸς αὐτήν) | Μὴ θέλε (B θελήσῃς) φροντίσαι (A -τίζαι) .. C μὴ φροντίζεσαι (sic) | περὶ πραγμ. c. A .. B διὰ πολλῶν πραγμάτων, C περὶ τούτου | οὐ γὰρ -- ἐμοῦ c. A .. BC om | ἀλλ' ἴσα (B ὁμοῦ) ἀπ. ἀμφ. .. C ἅμα δὲ καὶ ἀμφ. ὀφείλομεν ἀποθνήσκειν | τεθήσει: ita ABC | ὅταν (C ὅτε) δέ c. BC .. A καὶ ὅτε | καταλείψετε (B -λήψ., C -λίψατε) c. BC .. A καλύψετε | B om κ. μηδ. μ ἅψηται | ὁ ἄγγ. κυρ. (ita C, A om) λαλ. τι (C τι λαλ.) πε. ἐμ. c. AC .. B λαληθῇ τι πε. ἐμ. | ἐπιλήσεται .. B ἐπιλήψεται | σκ. ὃ ἔπλ. c. AB .. C πλάσμα. Praeterea B add ἤκουσα γὰρ ἐγὼ τοῦ κυρίου λέγοντος ὅτι τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω. | ἀνάστα μ. εὖξ. τ. θ. c. A .. B ἀλλὰ ἀναστὰς (sic) μόνον εὖξ. τ. θ., C καὶ ἀνάστα μᾶλλ. κ. εὖξον (sic) πρὸς τὸν θεόν | ἀποδῶ c. A .. BC -δώσω | B om μου | τοῦ δεδ. αὐτό c. A .. B τοῦ δεσπότου μου τοῦ δεδ. μοι αὐτό, C αὐτοῦ τοῦ δεδ. μοι τοῦτο | πῶς ἀπαντήσωμ. c. AC .. B (πῶς?) ἀπαντῆσαι | τοῦ ποιήσ. ἡμᾶς: ita A et B, hinc quamvis insolens servandum videbatur .. C τούτῳ | ἢ ὀργ. -- τοῦ (ex B, A om) ἐλ. ἡμᾶς .. C ἢ ὀργίζεται ἡμῖν ἢ σπλαγχνίζεται καὶ μέλλοι (sic) ἐλεῆσαι ἡμᾶς καὶ δέξασθαι ἡμᾶς

32 C Καὶ ἀναστᾶσα Εὔ. ἐξῆλθ. ἔξω | ἥμαρτ. ὁ θε. ἥμ. (B add σοι) -- ἁπάντων (A πάντ.) ἥμ. σοι, ἥμ. εἰς etc. (B σοὶ καὶ τοῖς ἐκλεκτοῖς σ. ἀγγέλοις) c. AB .. C ἥμ. ὦ θεός, ἥμ. ὦ θεὸς τῶν ἁπάντ. ἥμ. σοι, ἥμ. ἐς τοὺς ἐκλεκτοὺς ἀγγέλους | ἥμ. ε. τ. Σεραφ. c. B .. A om | ἀσάλευτον .. C φοβερὸν καὶ ἀσάλ. |

τόν σου θρόνον, ἥμαρτον κύριε, ἥμαρτον πολλά, ἥμαρτον ἐναντίον σοῦ, καὶ πᾶσα ἁμαρτία δι' ἐμοῦ γέγονεν ἐν τῇ κτίσει. ἔτι δὲ εὐχομένης τῆς Εὔας ἐπὶ τὰ γόνατα αὐτῆς οὔσης, ἰδοὺ ἦλθεν πρὸς αὐτὴν ὁ ἄγγελος τῆς ἀνθρωπότητος καὶ ἀνέστησεν αὐτὴν λέγων· ἀνάστα Εὔα ἐκ τῆς μετανοίας σου· ἰδοὺ γὰρ ὁ Ἀδὰμ ὁ ἀνήρ σου ἐξῆλθεν ἐκ τοῦ σώματος αὐτοῦ, ἀνάστα καὶ ἴδε τὸ πνεῦμα αὐτοῦ ἀναφερόμενον εἰς τὸν ποιήσαντα αὐτὸ τοῦ ἀπαντῆσαι αὐτῷ.

33 Ἀναστᾶσα δὲ Εὔα ἐπέβαλεν τὴν χεῖρα αὐτῆς ἐπὶ τὸ πρόσωπον αὐτῆς, καὶ λέγει αὐτῇ ὁ ἄγγελος· ἆρον σεαυτὴν ἀπὸ τῶν γηΐνων. Εὔα δὲ ἠτένισεν εἰς τὸν οὐρανόν, καὶ ἴδεν ἅρμα φωτὸς ἐρχόμενον ὑπὸ τεσσάρων ἀετῶν λαμπρῶν, ὃ οὐκ ἦν δυνατόν τινα γεννηθέντα ἀπὸ κοιλίας εἰπεῖν τὴν δόξαν αὐτῶν οὔτε ἰδεῖν τὸ πρόσωπον αὐτῶν, καὶ ἀγγέλους προάγοντας τὸ ἅρμα. ὅτε ἦλθον ἐπὶ τὸν τόπον ὅπου ἔκειτο ὁ πατὴρ ὑμῶν Ἀδάμ, ἔστη τὸ ἅρμα καὶ τὰ Σεραφὶμ ἀνὰ μέσον τοῦ πατρὸς καὶ τοῦ ἅρματος. ἴδον δὲ ἐγὼ θυμιατήρια χρυσᾶ καὶ τρεῖς φιάλας, καὶ ἰδοὺ πάντες οἱ ἄγγελοι μετὰ λίβανον καὶ τὰ θυμιατήρια καὶ τὰς φιάλας ἦλθον ἐπὶ τὸ θυσιαστήριον καὶ ἐνεφύσουν αὐτά, καὶ ἡ ἀτμὶς τοῦ θυμιάματος ἐκάλυψεν τὰ στερεώματα. καὶ προσέπεσαν οἱ ἄγγελοι καὶ προσεκύνησαν τῷ θεῷ, βοῶντες καὶ λέγοντες· Ἰαὴλ ἅγιε, συγχώρησον, ὅτι εἰκών σου ἐστὶν καὶ ποίημα τῶν χειρῶν σου τῶν ἁγίων.

ἥμαρτ. κύρ. ημ. πολλά c. AB .. C om | ἥμ. (B om) ἐναντ. σου | δι' ἐμοῦ c. BC .. A δι' ἐμέ | ἐν (C om) τῇ (B πάσῃ τῇ) κτ. | ἔτι -- οὔσης (A οὖσα) ἰδού .. C καὶ οὕτως εὐχ. τῆς Εὔας | ὁ (BC om) ἄγγ. (B add κυρίου) τῆς ἀνϑρ. | μεταν. σου .. B add καὶ τῆς εὐχῆς σου | ὁ Ἀδάμ .. C om ὁ | εἰς (B πρὸς) τὸν ποι. α. τοῦ ἀπ. αὐτῷ (B αὐτόν) .. C om τοῦ ἀπ. αὐτ.

33 Ἀναστᾶσα -- πρόσωπ. αὐτῆς (A αὐτοῦ) -- σεαυτὴν (A καὶ αὐτήν, B σεαυτόν) ἀ. τῶν γη. (B ἀπὸ τῆς [γῆς]: ab hac inde voce is codex deficit) .. C καὶ ἀναστ. ἡ Εὔ. ἀπέβαλ. (corrige ἐπ-) τὴν χεῖρα αὐτῆς, omissis reliquis | Εὔα δὲ ἠτ. ε. τ. ο. καὶ ἴδεν c. A .. C καὶ ἀτενίσασα ε. τ. ο. ἴδεν | ὃ c. A .. C ἃ | τινα γενν. ἀ. κ. εἰπ. c. C .. A γεννηϑῆναι ἀ. κ. ἢ εἰπ. | οὔτε c. A .. C ἤ? | προάγοντας c. C .. A προσάγ. | ὅτε ἦλϑον -- καὶ τοῦ ἅρματος c. A .. C om | ἴδον δὲ ἐγώ c. A .. C καὶ ἴδον | ἰδού .. C om | C μετὰ ϑυμιατήρ. καὶ λίβανον, omissis κ. τ. φιάλ. | ἦλϑον .. C add ἐν σπουδῇ | καὶ ἐνεφύσουν (C ἐφύσουν): ante haec A isque solus habet καὶ ἔλαβον εἰς ϑάρσος, fortasse κ. ἔβαλον εἰς ἐσχάρας corrigenda | C om καὶ προσεκύνησαν | τῶν ἁγίων c. C .. A om

[34] Καὶ αὖθις ἴδον ἐγὼ Εὔα δύο μεγάλα καὶ φοβερὰ μυστήρια ἑστῶτα ἐνώπιον τοῦ θεοῦ. καὶ ἔκλαυσα ἐκ τοῦ φόβου, καὶ ἐβόησα πρὸς τὸν υἱόν μου Σὴθ λέγουσα· ἀνάστα Σὴθ ἐκ τοῦ σώματος τοῦ πατρός σου Ἀδὰμ καὶ ἐλθὲ ἕως ἐμοῦ, ὅπως ἴδῃς ἃ οὐκ εἶδεν ὀφθαλμός ποτε τινός, καὶ δέονται ὑπὲρ τοῦ πατρός σου Ἀδάμ.

[35] Τότε ἀνέστη Σὴθ καὶ ἦλθεν πρὸς τὴν μητέρα αὐτοῦ, καὶ λέγει αὐτῇ· τί σοί ἐστιν; καὶ διὰ τί κλαίεις; λέγει αὐτῷ· ἀνάβλεψον τοῖς ὀφθαλμοῖς σου καὶ ἴδε τὰ ἑπτὰ στερεώματα ἀνεῳγμένα, καὶ ἴδε τοῖς ὀφθαλμοῖς σου πῶς κεῖται τὸ σῶμα τοῦ πατρός σου ἐπὶ πρόσωπον, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ εὐχόμενοι ὑπὲρ αὐτοῦ καὶ λέγοντες· συγχώρησον αὐτῷ, ὁ πατὴρ τῶν ὅλων, ὅτι εἰκών σου ἐστίν. ἄραγε, τέκνον μου Σήθ, τί ἔσται τοῦτο; πότε δὲ παραδοθήσεται εἰς τὰς χεῖρας τοῦ ἀοράτου πατρὸς καὶ θεοῦ ἡμῶν; τίνες δέ εἰσιν οἱ δύο αἰθίοπες οἱ παριστάμενοι ἐπὶ τὴν προσευχὴν τοῦ πατρός σου; [36] Λέγει δὲ Σὴθ τῇ μητρὶ αὐτοῦ· οὗτοί εἰσιν ὁ ἥλιος καὶ ἡ σελήνη, καὶ αὐτοὶ προσπίπτοντες καὶ προσευχόμενοι ὑπὲρ τοῦ πατρός μου Ἀδάμ. λέγει αὐτῷ ἡ Εὔα· καὶ ποῦ ἐστὶν τὸ φῶς αὐτῶν, καὶ διὰ τί γεγόνασιν μελανοειδεῖς; καὶ λέγει αὐτῇ Σήθ· οὐ δύνανται φαίνειν ἐνώπιον τοῦ φωτὸς τῶν ὅλων, καὶ τούτου χάριν ἐκρύβη τὸ φῶς ἀπ' αὐτῶν.

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[34] Καὶ αὖθις etc c. A .. C ἐγὼ δὲ ἡ Εὔα ἴδον δύο μυστ. μεγ. κ. φοβ. | καὶ ἔκλαυσα etc c. A .. C καὶ κλαύσασα ἐκ τ. φ. ἐβ. -- μου τὸν Σὴθ etc | ἕως ἐμοῦ c. A .. C πρός με | ὅπως ἴδῃς -- τινός c. A .. C καὶ θεάσει ἃ οὐκ ἴδεν ὀφθαλμός τινος | καὶ δέονται -- σου Ἀδάμ: ita A, C om

[35] Τί σοι etc c. A .. C Τί κλαίεις; καὶ λέγει αὐτῷ· ἀνάβλ. καὶ ἴδε τοῖς ὀφθ. σ. πῶς κεῖται τὸ σῶμ. τοῦ πα. σου ἐπὶ πρόσωπ. καὶ πάντες οἱ ἄγγ. εὔχονται ὑπ' (corrige ὑπὲρ) αὐτοῦ etc | συγχ. αὐτῷ: ita C, A συγχ. αὐτόν | ἄραγε: ita C, A ἄρα | τί ἔσται -- καὶ θεοῦ ἡμῶν cum C .. A om | τίνες δέ εἰσιν etc cum C .. A οἱ δύο -- τοῦ πατρ. σου τίνες εἰσίν

[36] λέγει δέ cum A .. C καὶ λέγ. ὁ | καὶ διὰ τί γεγ. μελ. cum A .. C om | καὶ λέγ. α. Σήθ cum A .. C λέγ. αὐτῇ | Οὐ δύνανται (B δύναται) -- ὅλων .. A praem οὐκ ἀπέστη τὸ φῶς αὐτῶν, ἀλλ', post ὅλων vero pergit sic: τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν, quibus verbis ipse libellus abruptum in modum finitur. In iis igitur quae sequuntur solum codicem C ducem secuti sumus, nisi quod extrema etiam e cod. D exscripta habuimus, quem cum C cod. magis quam cum A convenire in promtu est. | ἀπ' αὐτῶν: cod. ἐπ' αὐτόν

[37] Λέγοντος δὲ τοῦ Σὴθ πρὸς τὴν μητέρα αὐτοῦ ἐσάλπισαν οἱ ἄγγελοι ἐπ' ὄψεσι κείμενοι, καὶ ἐβόησαν φωνὴν φοβερὰν λέγοντες· εὐλογημένη ἡ δόξα κυρίου ἐπὶ τῶν ποιημάτων αὐτοῦ· ἠλέησεν τὸ πλάσμα τῶν χειρῶν αὐτοῦ 'Αδάμ. ὅταν διεφώνησαν ταῦτα οἱ ἄγγελοι, ἦλθεν εἷς ἐκ τῶν Σεραφὶμ ἑξαπτερύγων καὶ ἥρπασεν τὸν 'Αδὰμ εἰς τὴν ἀχέρουσαν λίμνην καὶ ἀπέπλυνεν αὐτὸν ἐνώπιον τοῦ θεοῦ. ἐποί[illegible]

τως ἁπλώσας τὰς χεῖρας ε

ἐπὶ τοῦ ἁγίου θρόνου αὐτο

τὸν τῷ ἀρχαγγέλῳ Μιχαή

παράδεισον ἕως τρίτου οὐρ

ρας ἐκείνης τῆς μεγάλης

εἰς τὸν κόσμον. καὶ λαβ

'Αδὰμ ἀπῆγεν καὶ κατήλε

ἐπὶ τῇ συγχωρήσει τοῦ 'Α

[38] Μετὰ οὖν ταῦτα π

κηδείας τοῦ λειψάνου· κ

πάντες οἱ ἄγγελοι ἐνώπιον

καὶ συνήχθησαν ἅπαντες ο

οἱ δὲ σάλπιγγας· καὶ κύρι

κον αὐτόν, καὶ Χερουβὶμ

οἱ τοῦ οὐρανοῦ προηγοῦντο

τοῦ 'Αδάμ, ἔλαβον αὐτό.

ἐκινήθησαν πάντα τὰ φυτὰ

Αδὰμ γεγεννημένους ἀπὸ τ

διὰ τὸ γεννηθῆναι αὐτὸν

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37 αὐτοῦ· ἠλέησεν: cod. αὐτ
ita coniecimus scribendum esse pro
rat etiam scribi ἀχερουσιάδα. Ill
ubi sect. 22. est: ὅταν δὲ μετανοή
Μιχαήλ, καὶ βάλλουσιν αὐτὸν εἰς
secunda manu habet pro ἡμέρας,
κἀκεῖσε: cod. ἀφεὶς κακῆσαι | ἣν
scriptum videtur κσ, idque ex ἣν
ita cod. (-λιψεν)

38 κηδείας: ita coniecimus pro καρδίας, quod codicem habere relatum est | οἱ μέν: in cod. μὲν deest | σάλπιγγας: in cod. -γγες | στρατιῶν ἐπέβη: ita scripsimus pro στρατειῶν ἐπαίβειν | οἱ δὲ: cod. καὶ δὲ | ὑπερέχοντα: cod. ὑπέχοντα.

39 Ἔκειτο οὖν τὸ σῶμα τοῦ Ἀδὰμ ἐπὶ τὴν γῆν ἐν τῷ παραδείσῳ, καὶ ἐλυπεῖτο ὁ Σὴθ σφόδρα ἐπ' αὐτῷ. καὶ λέγει κύριος ὁ θεός· Ἀδάμ, τί τοῦτο ἐποίησας; εἰ ἐφύλαξας τὴν ἐντολήν μου, οὐκ ἂν ἔχαιρον οἱ κατάγοντές σε εἰς τὸν τόπον τοῦτον. πλὴν οὖν λέγω σοι ὅτι τὴν χαρὰν αὐτῶν ἐπιστρέψω εἰς λύπην, τὴν δὲ σοῦ λύπην ἐπιστρέψω εἰς χαράν, καὶ ἐπιστρέψας καθίσω σε εἰς τὴν ἀρχήν σου ἐπὶ τὸν θρόνον τοῦ ἀπατήσαντός σε· ἐκεῖνος δὲ βληθήσεται εἰς τὸν τόπον τοῦτον, ὅπως ἴδῃ καθήμενος ἐπάνω αὐτοῦ. τότε κατακριθήσεται αὐτὸς καὶ οἱ ἀκούσαντες αὐτοῦ, καὶ πολλὰ λυπηθήσονται καὶ κλαύσουσιν ὁρῶντές σε καθήμενον ἐπὶ τοῦ τιμίου αὐτοῦ θρόνου.

40 Καὶ τότε ἐλάλησεν τῷ ἀρχαγγέλῳ Μιχαήλ· ἄπελθε εἰς τὸν παράδεισον ἐν τῷ τρίτῳ οὐρανῷ καὶ ἔνεγκέ μοι σινδόνας τρεῖς βυσσίνας καὶ συρικάς. καὶ εἶπεν ὁ θεὸς τῷ Μιχαήλ, τῷ Γαβριήλ, τῷ Οὐριὴλ καὶ Ῥαφαήλ· σκεπάσατε μετὰ τῶν σινδόνων τὸ σῶμα τοῦ Ἀδάμ, καὶ ἐνεγκόντες ἔλαιον τοῦ ἐλαίου τῆς εὐωδίας ἐκχέατε ἐπ' αὐτόν. καὶ οὕτως ποιήσαντες ἐκήδευσαν τὸ σῶμα αὐτοῦ. ἐλάλησεν δὲ κύριος· ἐνεχθήτω καὶ τὸ σῶμα τοῦ Ἄβελ. καὶ ἐνέγκαντες σινδόνας ἑτέρας ἐκήδευσαν καὶ αὐτόν, ἐπειδὴ ἀκήδευτον ἦν ἀφ' ἧς ἡμέρας ἐφόνευσεν Κάϊν ὁ ἀδελφὸς αὐτοῦ. πολλὰ γὰρ φροντίσας ὁ πονηρὸς Κάϊν κρύψαι, οὐκ ἠδυνήθη· οὐκ ἐδέχετο γὰρ τοῦτο ἡ γῆ λέγουσα· οὐ δέξομαι ἑταῖρον σῶμα, ἕως οὗ τὸ ἐπ' ἐμὲ χῶμα ἀρθὲν καὶ πλασθὲν ἔλθῃ πρὸς ἐμέ. ἄγγελοι δὲ τότε ἀναλαβόμενοι αὐτὸ ἔθεντο ἐπὶ τῇ πέτρᾳ, ἕως οὗ ἀπέθανεν ὁ πατὴρ αὐτοῦ, καὶ ἀμφότεροι ἐτάφησαν κατὰ πρόσταξιν θεοῦ εἰς τὰ μέρη τοῦ παραδείσου, εἰς τὸν τόπον ἐν ᾧ εὗρεν τὸν χοῦν ὁ θεός. καὶ ἀπέστειλεν ὁ θεὸς ἑπτὰ ἀγγέλους εἰς παράδεισον, καὶ ἤγαγον εὐωδίας πολλὰς καὶ ἐτίθουν αὐτὰς ἐν τῇ γῇ·

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39 Per has ultimas libelli sectiones plura confusa et interpolata esse videntur. Ad quae corrigenda codicem D aliquando facturum esse sperare licet. Nunc quidem quae in codice C inventa sunt, quamvis vitiosa edenda duximus. ἐπὶ τ. γῆν ἐν τῷ παραδείσῳ: sic | ὅπως ἴδῃ καθήμενος: codex ὅποσοι καθήμενον. Dubitabam utrum ἴδῃς an ἴδῃ darem.

40 ἔλαιον τοῦ ἐλαίου: cod. ἔλ. καὶ τοῦ ἐλ. | δὲ post ἐλάλησεν: cod. om | Ἐνεχθήτω: cod. -χθητε | πολλὰ γὰρ φροντίσας: cod. πολλὰ γράφων τίσας | οὐκ ἠδυνήθη: cod. οὔκουν ἠδυνήθην | γὰρ post ἐδέχετο: cod. om | ἑταῖρον: sic cod., non ἕτερον

[37] Λέγοντος δὲ τοῦ Σὴθ πρὸς τὴν μητέρα αὐτοῦ ἐσάλπισαν οἱ ἄγγελοι ἐπ' ὄψεσι κείμενοι, καὶ ἐβόησαν φωνὴν φοβερὰν λέγοντες· εὐλογημένη ἡ δόξα κυρίου ἐπὶ τῶν ποιημάτων αὐτοῦ· ἠλέησεν τὸ πλάσμα τῶν χειρῶν αὐτοῦ Ἀδάμ. ὅταν διεφώνησαν ταῦτα οἱ ἄγγελοι, ἦλθεν εἷς ἐκ τῶν Σεραφὶμ ἑξαπτερύγων καὶ ἥρπασεν τὸν Ἀδὰμ εἰς τὴν ἀχέρουσαν λίμνην καὶ ἀπέπλυνεν αὐτὸν ἐνώπιον τοῦ θεοῦ. ἐποίησεν δὲ ὥρας τρεῖς κείμενος, καὶ οὕτως ἁπλώσας τὰς χεῖρας αὐτοῦ ὁ τῶν ὅλων δεσπότης καθήμενος ἐπὶ τοῦ ἁγίου θρόνου αὐτοῦ ἦρεν τὸν Ἀδὰμ καὶ παρέδωκεν αὐτὸν τῷ ἀρχαγγέλῳ Μιχαήλ, λέγων αὐτῷ· ἆρον αὐτὸν εἰς τὸν παράδεισον ἕως τρίτου οὐρανοῦ, καὶ ἄφες κἀκεῖσε ἕως τῆς ἡμέρας ἐκείνης τῆς μεγάλης καὶ φοβερᾶς, ἣν μέλλω οἰκονομῆσαι εἰς τὸν κόσμον. καὶ λαβὼν αὐτὸν Μιχαὴλ ὁ ἀρχάγγελος τὸν Ἀδὰμ ἀπῆγεν καὶ κατήλειψεν αὐτόν, καθὼς εἶπεν αὐτῷ ὁ θεὸς ἐπὶ τῇ συγχωρήσει τοῦ Ἀδάμ.

[38] Μετὰ οὖν ταῦτα πάντα ἐδεήθη ὁ ἀρχάγγελος περὶ τῆς κηδείας τοῦ λειψάνου· καὶ προσέταξεν ὁ θεὸς ἵνα συνέλθωσιν πάντες οἱ ἄγγελοι ἐνώπιον αὐτοῦ, ἕκαστος κατὰ τάξιν αὐτοῦ. καὶ συνήχθησαν ἅπαντες οἱ ἄγγελοι, οἱ μὲν ἔχοντες θυμιατήρια, οἱ δὲ σάλπιγγας· καὶ κύριος στρατιῶν ἐπέβη, οἱ δὲ ἄνεμοι ἦλκον αὐτόν, καὶ Χερουβὶμ ὑπερέχοντα τοῖς ἀνέμοις καὶ ἄγγελοι οἱ τοῦ οὐρανοῦ προηγοῦντο αὐτῷ· καὶ ἐλθόντες ὅπου ἦν τὸ σῶμα τοῦ Ἀδάμ, ἔλαβον αὐτό. καὶ ἦλθον εἰς τὸν παράδεισον, καὶ ἐκινήθησαν πάντα τὰ φυτὰ τοῦ παραδείσου, ὡς πάντας ἀπὸ τοῦ Ἀδὰμ γεγεννημένους ἀπὸ τῆς εὐωδίας νυστάξαι, χωρὶς τοῦ Σήθ, διὰ τὸ γεννηθῆναι αὐτὸν καθ' ὅρον τοῦ θεοῦ.

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[37] αὐτοῦ· ἠλέησεν: cod. αὐτοῦ· οὐ ἠλ. | εἷς: non est in codice | ἀχέρουσαν; ita coniecimus scribendum esse pro γερουσίας, quod in codice esse dicitur. Poterat etiam scribi ἀχερουσιάδα. Illud vero similiter in apocalypsi Pauli legitur, ubi sect. 22. est: ὅταν δὲ μετανοήσῃ καὶ μετασταθῇ τοῦ βίου, παραδίδοται τῷ Μιχαήλ, καὶ βάλλουσιν αὐτὸν εἰς τὴν ἀχέρουσαν λίμνην etc. | ὥρας: ita cod. a secunda manu habet pro ἡμέρας, quod est a prima. | οὕτως: cod. οὗτος | ἄφες κἀκεῖσε: cod. ἀφεὶς κακῆσαι | ἣν μέλλω οἰκονομῆσαι: cod. κύριος (in ipso cod. scriptum videtur κσ̄, idque ex ἣν ortum) μέλω ποιήσω οἰκονομ. | κατήλειψεν: ita cod. (-λιψεν)

[38] κηδείας: ita coniecimus pro καρδίας, quod codicem habere relatum est | οἱ μέν: in cod. μὲν deest | σάλπιγγας: in cod. -γγες | στρατιῶν ἐπέβη: ita scripsimus pro στρατειῶν ἐπαίβειν | οἱ δὲ: cod. καὶ δὲ | ὑπερέχοντα: cod. ὑπέχοντα.

[39]Ἔκειτο οὖν τὸ σῶμα τοῦ Ἀδὰμ ἐπὶ τὴν γῆν ἐν τῷ παραδείσῳ, καὶ ἐλυπεῖτο ὁ Σὴθ σφέδρα ἐπ' αὐτῷ. καὶ λέγει κύριος ὁ θεός· Ἀδάμ, τί τοῦτο ἐποίησας; εἰ ἐφύλαξας τὴν ἐντολήν μου, οὐκ ἂν ἔχαιρον οἱ κατάγοντές σε εἰς τὸν τόπον τοῦτον. πλὴν οὖν λέγω σοι ὅτι τὴν χαρὰν αὐτῶν ἐπιστρέψω εἰς λύπην, τὴν δὲ σοῦ λύπην ἐπιστρέψω εἰς χαράν, καὶ ἐπιστρέψας καθίσω σε εἰς τὴν ἀρχήν σου ἐπὶ τὸν θρόνον τοῦ ἀπατήσαντός σε· ἐκεῖνος δὲ βληθήσεται εἰς τὸν τόπον τοῦτον, ὅπως ἴῃ καθήμενος ἐπάνω αὐτοῦ. τότε κατακριθήσεται αὐτὸς καὶ οἱ ἀκούσαντες αὐτοῦ, καὶ πολλὰ λυπηθήσονται καὶ κλαύσουσιν ὁρῶντές σε καθήμενον ἐπὶ τοῦ τιμίου αὐτοῦ θρόνου.

[40]Καὶ τότε ἐλάλησεν τῷ ἀρχαγγέλῳ Μιχαήλ· ἄπελθε εἰς τὸν παράδεισον ἐν τῷ τρίτῳ οὐρανῷ καὶ ἔνεγκέ μοι σινδόνας τρεῖς βυσσίνας καὶ συρικάς. καὶ εἶπεν ὁ θεὸς τῷ Μιχαήλ, τῷ Γαβριήλ, τῷ Οὐριὴλ καὶ Ῥαφαήλ· σκεπάσατε μετὰ τῶν σινδόνων τὸ σῶμα τοῦ Ἀδάμ, καὶ ἐνεγκόντες ἔλαιον τοῦ ἐλαίου τῆς εὐωδίας ἐκχέατε ἐπ' αὐτόν. καὶ οὕτως ποιήσαντες ἐκήδευσαν τὸ σῶμα αὐτοῦ. ἐλάλησεν δὲ κύριος· ἐνεχθήτω καὶ τὸ σῶμα τοῦ Ἄβελ καὶ ἐνέγκαντες σινδόνας ἑτέρας ἐκήδευσαν καὶ αὐτόν, ἐπειδὴ ἀκήδευτον ἦν ἀφ' ἧς ἡμέρας ἐφόνευσεν Κάϊν ὁ ἀδελφὸς αὐτοῦ. πολλὰ γὰρ φροντίσας ὁ πονηρὸς Κάϊν κρύψαι, οὐκ ἠδυνήθη· οὐκ ἐδέχετο γὰρ τοῦτο ἡ γῆ λέγουσα· οὐ δέξομαι ἑταῖρον σῶμα, ἕως οὗ τὸ ἐπ' ἐμὲ χῶμα ἀρθὲν καὶ πλασθὲν ἔλθῃ πρὸς ἐμέ. ἄγγελοι δὲ τότε ἀναλαβόμενοι αὐτὸ ἔθεντο ἐπὶ τῇ πέτρᾳ, ἕως οὗ ἀπέθανεν ὁ πατὴρ αὐτοῦ, καὶ ἀμφότεροι ἐτάφησαν κατὰ πρόσταξιν θεοῦ εἰς τὰ μέρη τοῦ παραδείσου, εἰς τὸν τόπον ἐν ᾧ εὗρεν τὸν χοῦν ὁ θεός. καὶ ἀπέστειλεν ὁ θεὸς ἑπτὰ ἀγγέλους εἰς παράδεισον, καὶ ἤγαγον εὐωδίας πολλὰς καὶ ἐτίθουν αὐτὰς ἐν τῇ γῇ·

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39 Per has ultimas libelli sectiones plura confusa et interpolata esse videntur. Ad quae corrigenda codicem D aliquando facturum esse sperare licet. Nunc quidem quae in codice C inventa sunt, quamvis vitiosa edenda duximus. ἐπὶ τ. γῆν ἐν τῷ παραδείσῳ: sic | ὅπως ἴῃ καθήμενος: codex ὅποσοι καθήμενον. Dubitabam utrum ἧς an ἴῃ darem.

40 ἔλαιον τοῦ ἐλαίου: cod. ἔλ. καὶ τοῦ ἐλ. | δὲ post ἐλάλησεν: cod. om | Ἐνεχθήτω: cod. -χθητε | πολλὰ γὰρ φροντίσας: cod. πολλὰ γράφων τίσας | οὐκ ἠδυνήθη: cod. οὔκουν ἠδυνήθην | γὰρ post ἐδέχετο: cod. om | ἑταῖρον: sic cod., non ἕτερον

καὶ οὕτως ἔλαβον τὰ δύο σώματα καὶ ἔθαψαν αὐτὰ εἰς τὸν τόπον ὃν ὤρυξαν καὶ οἰκοδόμησαν.

41 Ἐκάλεσεν δὲ ὁ θεὸς τὸν Ἀδὰμ καὶ εἶπεν· Ἀδὰμ Ἀδάμ; καὶ ἀποκριθὲν τὸ σῶμα ἐκ τῆς γῆς εἶπεν· ἰδοὺ ἐγώ, κύριε. καὶ λέγει αὐτῷ ὁ κύριος· εἶπόν σοι ὅτι γῆ, καὶ εἰς γῆν ἀπελεύσει. πάλιν τὴν ἀνάστασιν ἐπαγγέλλομαί σοι· ἀναστήσω σε ἐν τῇ ἐσχάτῃ ἡμέρᾳ ἐν τῇ ἀναστάσει μετὰ παντὸς ἀνθρώπου τοῦ ἐκ τοῦ σπέρματός σου.

42 Μετὰ δὲ τὰ ῥήματα ταῦτα ἐποίησεν ὁ θεὸς σφραγῖδα τρίγωνον καὶ ἐσφράγισε τὸ μνημεῖον, ἵνα μηδείς τι ποιήσῃ αὐτῷ ἐν ταῖς ἓξ ἡμέραις, ἕως οὗ ἀποστράφῃ ἡ πλευρὰ αὐτοῦ πρὸς αὐτόν. παραθέντος δὲ τοῦ φιλανθρώπου θεοῦ καὶ τῶν ἁγίων ἀγγέλων εἰς τὸν τόπον αὐτοῦ μετὰ τὰς ἓξ ἡμέρας ἐτελεύτησεν καὶ ἡ Εὔα. ζώσης δὲ αὐτῆς ἔκλαυσε περὶ τῆς κοιμήσεως αὐτῆς διὰ τὸ μὴ γινώσκειν ποῦ μέλλοι τεθῆναι τὸ σῶμα αὐτῆς. παρόντος γὰρ τοῦ κυρίου ἐν τῷ παραδείσῳ ὅτε ἐκήδευσαν τὸν Ἀδάμ, ἐκοιμᾶτο καὶ αὐτὴ καὶ οἱ παῖδες αὐτῆς πλὴν τοῦ Σήθ, ὡς ἔφην. παρεκάλεσεν δὲ ἡ Εὔα ἐν τῇ ὥρᾳ τῆς τελευτῆς αὐτῆς ὡς ἵνα ταφῇ ὅπου ἦν Ἀδὰμ ὁ ἀνὴρ αὐτῆς, λέγουσα οὕτως· δέσποτά μου, κύριε καὶ θεὲ πάσης ἀρετῆς, μὴ ἀπαλλοτριώσῃς με τὴν δούλην σου ἀπὸ τοῦ σώματος Ἀδάμ· ἀπὸ γὰρ τῶν μελῶν αὐτοῦ ἐποίησάς με· ἀλλὰ ἀξίωσόν με, κἀμὲ τὴν ἀναξίαν καὶ ἁμαρτωλόν, ἐπὶ τὸ σῶμα αὐτοῦ συνταφῆναι. καθὼς καὶ μετ' αὐτοῦ συνήμην ἐν τῷ παραδείσῳ καὶ μετὰ τὴν παράβασιν ἀχώριστος, οὕτως καὶ οὐδεὶς μὴ χωρίσῃ ἡμᾶς. μετὰ οὖν τὸ εὔξασθαι ἀναβλέψασα εἰς τὸν οὐρανὸν ἀνέστη, τὸ στῆθος αὐτῆς τύπτουσα καὶ λέγουσα· θεὲ τῶν ἁπάντων, δέξαι τὸ πνεῦμά μου. καὶ εὐθέως παρέδωκε τῷ θεῷ τὸ πνεῦμα αὐτῆς.

οἰκοδόμησαν: ita codex

41 ἐπαγγέλλομαι: cod. ἀπαγγ.

42 τὰ ῥήματα· cod om τὰ | ἵνα μηδείς τι ποιήσῃ: cod. ἣν ὁ μηδεὶς τῇ πηήσοι | ἀποστράφῃ: cod. ἀπεστράφοι | παραθέντος ita codex | μετὰ τὰς etc: cod μετὰ τῶν ἓξ ἡμερῶν | περὶ τῆς: cod. παρὰ τῆς | ἐκήδευσαν: cod. -σεν | ὡς ἔφην: in cod. esse relatum mihi est: ὡς ἔφηκεν εἰπεῖν | ὡς ἵνα: ita cod. | πάσης ἀρετῆς· sic in cod. | ἀπὸ τοῦ σώματος: cod. habere dicitur εἰσώματος | ἀχώριστος: sic, non -ίστως | ἀνέστη: cod. ἀνέστησε

[43] Τελευτησάσῃ δὲ παρεγένετο ὁ ἀρχάγγελος Μιχαήλ, καὶ ἐλθόντων τριῶν ἀγγέλων ἔλαβον τὸ σῶμα αὐτῆς καὶ ἔθαψαν αὐτὸ ὅπου ἦν τὸ σῶμα τοῦ Ἄβελ. καὶ εἶπεν ὁ ἀρχάγγελος Μιχαὴλ πρὸς τὸν Σήθ· οὕτως κήδευσον πάντα ἄνθρωπον ἀποθνήσκοντα ἕως ἡμέραν τῆς ἀναστάσεως. μετὰ δὲ τὸ δοῦναι τοῦτον τὸν νόμον εἶπεν πρὸς αὐτόν· παρ' ἓξ ἡμέρας μὴ πενθήσητε. τῇ δὲ ἑβδόμῃ ἡμέρᾳ κατάπαυσον καὶ εὐφράνθητι ἐπ' αὐτῇ, ὅτι ἐν αὐτῇ ὁ θεὸς καὶ ἡμεῖς οἱ ἄγγελοι εὐφραινόμεθα ἐν τῇ μεταστάσῃ ἀπὸ γῆς δικαίᾳ ψυχῇ. ταῦτα εἰπὼν ὁ ἀρχάγγελος Μιχαὴλ ἀνῆλθεν εἰς τὸν οὐρανόν, δοξάζων καὶ λέγων τὸ ἀλληλούϊα, ἅγιος ἅγιος ἅγιος κύριος, εἰς δόξαν θεοῦ πατρός, ὅτι αὐτῷ πρέπει δόξα τιμὴ καὶ προσκύνησις σὺν τῷ ἀνάρχῳ καὶ ζωοποιῷ αὐτοῦ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

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43 καὶ εἶπεν ὁ ἀρχ. -- Σήϑ: ita C; D καὶ μετὰ ταῦτα ἐλάλησεν Μιχαὴλ τῷ Σὴϑ λέγων. Ab hoc enim inde loco notavi codicis D scripturam, quam quidem codici C praestare ex brevi hac textus parte satis apparet. | πάντα ἄνϑρ. ἀποϑνήσκοντα: ita D; C πᾶν ἄνϑρ. ἀποϑνῆσκον | ἕως ἡμέραν τῆς: ita D; C om ἡμέραν | μετὰ δὲ -- (τοῦτον τὸν pro αὐτὸν reposuimus) -- παρ' ἓξ ἡμέρας (ita scribendum duximus; ex ipso codice ἡμερῶν descripsimus) μὴ πενϑήσητε: ita D; C vero post τῆς ἀναστάσεως nil addit nisi καὶ ἕως ἡμερῶν ϛ' (ita enim, non ρ' legendum videtur) μὴ πενϑήσητε. Idem codex in seqq. omittit quae deesse nequeunt. | τῇ δὲ -- ἐπ' αὐτῇ: ita D; C male om | ἡμεῖς οἱ ἀγγ. cum C; D οἱ ἀγγ. ἡμεῖς | ἐν τῇ μεταστάσῃ -- ψυχῇ cum C; D μετὰ τῆς δικαίας ψυχῆς τῆς μεταστάσης ἀπὸ τῆς γῆς | ταῦτα -- ἀνῆλϑεν cum C; D καὶ ταῦτα εἰπ. ὁ ἄγγελος ἀνῆλϑεν | τὸ ἀλληλούϊα: D om τό, praeterea nihil addit praeter haec: ᾧ ἡ δόξα, τὸ κράτος εἰς τοὺς (τοὺς in C deest) αἰῶν. τῶν αἰών. ἀμήν.

II. APOCALYPSIS ESDRAE.

Λόγος καὶ ἀποκάλυψις τοῦ ἁγίου προφήτου Ἐσδρὰμ καὶ ἀγαπητοῦ τοῦ θεοῦ.

Ἐγένετο ἐν τῷ τριακοστῷ ἔτει δευτέρᾳ[1] καὶ εἰκάδι τοῦ μηνὸς ἤμην[2] ἐν τῷ οἴκῳ μου, καὶ ἔκραξα[3] λέγων πρὸς τὸν ὕψιστον· κύριε, δὸς τὴν δόξαν, ἵνα ἴδω[4] τὰ μυστήριά σου. καὶ νυκτὸς γεναμένης ἦλθεν ἄγγελος Μιχαὴλ ὁ ἀρχάγγελος, καὶ λέγει μοι· ἄρτι τὸν προφήτην Ἐσδρὰμ[5] ἄφησον ἑβδομάδας ἑβδομήκοντα.[6] καὶ ἐνήστευσα καθὼς εἶπέν μοι. καὶ ἦλθε Ῥαφαὴλ ὁ ἀρχιστράτηγος, καὶ ἔδωκέν μοι ῥάβδον στυρακίνην[7]. καὶ ἐνήστευσα δὶς ἑξήκοντα ἑβδομάδας. καὶ ἴδον τὰ μυστήρια τοῦ θεοῦ καὶ τοὺς ἀγγέλους αὐτοῦ, καὶ εἶπον πρὸς αὐτούς· θέλω δικάσασθαι τὸν θεὸν περὶ τὸ γένος τῶν Χριστιανῶν· καλὸν μὴ γεννηθῆναι τὸν ἄνθρωπον ἢ εἰσελθεῖν[8] ἐν τῷ κόσμῳ. ἀνελήφθην οὖν εἰς τὸν οὐρανόν, καὶ ἴδον ἐν τῷ πρώτῳ οὐρανῷ στρατηγίαν ἀγγέλων μεγάλην, καὶ ἀπήγαγόν με εἰς τὰς κρίσεις. καὶ ἤκουσα[9] φωνῆς λεγούσης μοι·[10] ἐλέησον ἡμᾶς, ἐκλεκτὲ τοῦ θεοῦ, Ἐσδράμ. τότε ἠρξάμην λέγειν· οὐαὶ τοὺς ἁμαρτωλούς, ὅταν ἴδωσιν τὸν δίκαιον

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[1] codex δευτέρη [2] ἤμην pro ἵμη dedimus. Videtur una nomen mensis excidisse [3] ἔκραξα: cod. κράξας [4] ἵνα ἴδω: cod. ἵνᾶδω, suprascripto ῐ super ᾶ [5] ἄρτι τὸν προφήτην ἐσδράμ: ita prorsus codex [6] ante ἑβδομήκοντα, quod ut solet ευδομήκ. scribitur, supplevimus ἑβδομάδας (εὐδομ. scribi solitum, ut fit etiam in codice paullo post) [7] στυρακίνην: codex στηράκην [8] ἢ εἰσελθεῖν: codex ἠσελθεῖν [9] ἤκουσα: codex ἤκουσαν, ut supra ἐνήστευσαν (priore loco) pro ἐνήστευσα [10] μοι: codex με, item paullo post ἐκλεκτὰ pro ἐκλεκτὲ

ὑπὲρ ἀγγέλων, καὶ αὐτοί εἰσιν εἰς τὴν γέενναν τοῦ πυρός. καὶ εἶπεν Ἐσδράμ· ἐλέησον τὰ ἔργα τῶν χειρῶν σου, εὔσπλαγχνε καὶ πολυέλεος· ἐμὲ κρῖνον ὑπὲρ τῶν ψυχῶν τῶν ἁμαρτωλῶν· συμφέρει γὰρ μίαν ψυχὴν κολάσασθαι, καὶ μὴ ὅλον τὸν κόσμον εἰς ἀπώλειαν ὑπάγειν. καὶ εἶπεν ὁ θεός· ἐγὼ τοὺς δικαίους ἀναπαύσωμαι[11] ἐν τῷ παραδείσῳ, καὶ ἐλεήμων καθέστηκα. καὶ εἶπεν Ἐσδράμ· κύριε, τοὺς δικαίους τί χαρίζεις; ὥσπερ γὰρ μίσθιος ἐξυπηρετησάμενος τὸν χρόνον αὐτοῦ ....[12], οὕτως καὶ ὁ δίκαιος ἀπέλαβεν τὸν μισθὸν αὐτοῦ ἐν οὐρανοῖς. ἀλλὰ τοὺς ἁμαρτωλοὺς ἐλέησον· οἴδαμεν γὰρ ὅτι ἐλεήμων εἶ. καὶ εἶπεν ὁ θεός· οὐκ ἔχω πῶς αὐτοὺς ἐλεήσω. καὶ εἶπεν Ἐσδρὰμ ὅτι τὴν ὀργήν σου οὐχ[13] ὑποφέρουσιν. καὶ εἶπεν ὁ θεὸς ὅτι τῶν τοιούτων ταῦτα. καὶ εἶπεν ὁ θεός· θέλω ἔχειν σε ὡς καὶ Παῦλον καὶ Ἰωάννην· σὺ δέδωκάς μοι ἀδιάφθορον τὸν ἀσύλητον θησαυρόν, τὸ κειμήλιον τῆς παρθενίας, τὸ τεῖχος τῶν ἀνθρώπων. καὶ εἶπεν Ἐσδράμ· καλὸν τὸ μὴ γεννηθῆναι τὸν ἄνθρωπον, καλὸν τὸ μὴ εἶναι ἐν βίῳ· τὰ ἄλογα κάλλιόν εἰσιν παρὰ τὸν ἄνθρωπον, ὅτι κόλασιν οὐκ ἔχουσιν· ἡμᾶς δὲ ἔλαβες[14] καὶ εἰς κρίσιν παρέδωκας. οὐαὶ τοὺς ἁμαρτωλοὺς ἐν τῷ μέλλοντι αἰῶνι, ὅτι ἀτελεύτητος αὐτῶν ἡ κρίσις καὶ ἡ φλὸξ[15] ἄσβεστος. ταῦτα αὐτῷ λαλοῦντός μου ἦλθεν Μιχαὴλ καὶ Γαβριὴλ καὶ οἱ ἀπόστολοι πάντες, καὶ εἶπον· χαῖρε, πιστὲ τοῦ θεοῦ ἄνθρωπε. καὶ εἶπεν Ἐσδράμ·[16] ἀνάστα καὶ δεῦρο μετ' ἐμοῦ, κύριε, εἰς κρίσιν. καὶ εἶπεν ὁ θεός· ἰδοὺ δίδωμί σοι τὴν διαθήκην μου, ἐμοῦ τε καὶ σοῦ, ἵνα παραδέξητε. καὶ εἶπεν Ἐσδράμ· ἐπὶ τὸ οὖς σου δικασώμεθα. καὶ εἶπεν ὁ θεός· ἐρώτησον Ἀβραὰμ τὸν πατέραν[17] ὑμῶν, ποῖον υἱὸν δικάζεσθαι ἐν πατρί,[18] καὶ δεῦρο δικάζου μεθ' ἡμῶν. καὶ εἶπεν Ἐσδράμ· ζῇ κύριος, οὐ μὴ παύσομαι δικαζόμενός σε ὑπὲρ τὸ γένος τῶν Χριστιανῶν· ποῦ εἰσὶν τὰ ἐλέη σου τὰ ἀρχαῖα, κύριε; ποῦ σου ἡ μακροθυμία; καὶ εἶπεν ὁ θεός· ὡς ἐποίησα νύκτα καὶ ἡμέραν,

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[11] ἀναπαύσωμαι: ita codex [12] sequitur in codice: καὶ πορεύεται καὶ πάλιν δοῦλος δουλεύσει τοῖς κυρίοις αὐτοῦ ἐπιτυχεῖν. [13] οὐχ: cod. οὐκ, rursus infra ([58]) [14] ἔλαβες: priores tantum litterae ἔλ certae sunt; reliquas coniecimus [15] cod. ἡ φλέγα [16] supplevimus καὶ εἶπ. Ἐσδρ., sed etiam plura excidisse videntur [17] ita codex [18] ποῖον υἱὸν etc.: ita codex

ἐποίησα τὸν δίκαιον καὶ τὸν ἁμαρτωλόν, καὶ ἔπρεπεν ὡς ὁ δίκαιος πολιτεύεσθαι. καὶ εἶπεν ὁ προφήτης· τὸν πρωτόπλαστον Ἀδὰμ τὸν πρῶτον τίς ἐποίησεν; καὶ εἶπεν ὁ θεός· αἱ χεῖρές μου αἱ ἄχρανται, καὶ ἐθέμην αὐτὸν ἐν τῷ παραδείσῳ φυλάττειν τὴν νομὴν τοῦ ξύλου τῆς ζωῆς· ἔπειτα οὖν παρακοὴν κτησάμενος τοῦτο ἐν παραβάσει πεποίηκεν.[19] καὶ εἶπεν ὁ προφήτης· οὐχὶ ὑπὸ ἀγγέλου ἐφρουρεῖτο; .....[20] ἀλλ' ἐὰν μὴ σὺ ἐδωρήσω αὐτῷ[21] τὴν Εὔαν, οὐ μὴ ἠπάτησεν αὐτὴν ὁ ὄφις· σὺ[22] δὲ ὃν θέλεις σώζεις, καὶ ὃν θέλεις ἀπολεῖς.[23] καὶ εἶπεν ὁ προφήτης· δευτέραν[24] διέλθωμεν, κύριέ μου, εἰς κρίσιν. καὶ εἶπεν ὁ θεός· πῦρ βάλλω[25] ἐπὶ Σόδομα καὶ Γόμορρα. καὶ εἶπεν ὁ προφήτης· κύριε, ἀξίως ἐπάγεις[26] ἐφ' ἡμᾶς. καὶ εἶπεν ὁ θεός· αἱ ἁμαρτίαι ὑμῶν ὑπεράγουσιν τὴν χρηστότητάν[27] μου. καὶ εἶπεν ὁ προφήτης· ὑπόμνησον[28] τῶν γραφῶν, ὁ πατήρ μου ὁ ἐκμετρήσας[29] τὴν Ἱερουσαλὴμ καὶ ἀνορθώσας αὐτήν· ἐλέησον, δέσποτα, τοὺς ἁμαρτωλούς· ἐλέησον τὴν σὴν πλάσιν· οἰκτείρησον τὰ ἔργα σου. τότε ἐμνήσθη ὁ θεὸς τῶν ποιημάτων αὐτοῦ, καὶ λέγει πρὸς[30] τὸν προφήτην· πῶς ἔχω αὐτοὺς ἐλεῆσαι;[31] ὄξος καὶ χολήν με ἐπότισαν, καὶ οὐδὲ τότε[32] ἐμετενόησαν.[33] καὶ εἶπεν ὁ προφήτης· ἀποκάλυψόν σου τὰ Χερουβὶμ καὶ ἔλθωμεν ὁμοῦ εἰς κρίσιν, καὶ δεῖξόν μοι τὴν ἡμέραν τῆς κρίσεως, ποία ἐστίν. καὶ εἶπεν ὁ θεός· ἐπλανήθης, Ἐσδράμ· τοιαύτη γάρ ἐστιν ἡ ἡμέρα τῆς κρίσεως, ἐν ᾗ ὑετὸς ἐπὶ τῆς γῆς οὐ γίνεται·[34] ἐστὶν γὰρ κατὰ τὴν ἡμέραν ἐκείνην ἐλεεινὸν κριτήριον. καὶ εἶπεν ὁ προφήτης· οὐ μὴ παύσομαι δικαζόμενός σε, ἐὰν μὴ ἴδω τὴν ἡμέραν τῆς συντε-

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[19] cod. ἐπειδὴ οὖν παρακ. κτισάμενος τοῦτον ἐν παραβάσει πεποίηκεν. Horum loco quae reposui dubito an revera locum sanaverint [20] post ἐφρουρεῖτο haec in codice scripta sunt: καὶ εἶπον τῶν (καὶ ὑπὸ τῶν? καὶ ἡ τῶν?) Χερουβὶμ· ζωῆ ἐφυλάττετο· εἰς τὴν (corrige τὸν) ἀτελεύτητον αἰῶνα· καὶ πῶς ὑπατίϑη (i. e. ἠπατήϑη) ὁ ἠπ' (i. e. ὑπ') ἀγγέλων φυλαττόμενος(;) ἐκέλεβες (i. e. ἐκέλευες) παραγενέσϑαι πάντος (πάντας?) καὶ πρόσεχε τὰ ὑπ' ἐμοῦ λεγόμενα [21] μὴ σὺ ἐδωρ. αὐτῷ: codex μὴ σοὶ ἐδωρ. αὐτὴν [22] σύ: codex εἰ. Illud aptius videbatur [23] codex ἀπολῆς [24] δευτέραν: sic codex [25] codex βάλω [26] codex ἐπάγης. Inde a πῦρ βάλλω textus vix sanus est [27] ita codex, ut supra πατέραν, et infra alia similia [28] ὑπόμνησον: ita dedimus pro codicis scriptura ὑπόμνημα [29] ὁ ἐκμετρήσας: articulum supplevimus [30] πρὸς supplevimus [31] ἐλεῆσαι: codex ἐλεήσω [32] καὶ οὐδὲ τότε: codex καὶ ὡς οὐδὲ τοῦτοι [33] ἐμετενόησαν: sic [34] ἐν ᾗ ὑετὸς etc.: ita haec in codice leguntur

λείας. καὶ εἶπεν ὁ θεός·[35] ἐξαρίθμησον τοὺς ἀστέρας καὶ τὴν ἄμμον τῆς θαλάσσης· καὶ εἰ δυνήσει[36] ταύτην ἐξαριθμῆσαι, δύνασαι καὶ μετ' ἐμοῦ δικάζεσθαι. καὶ εἶπεν ὁ προφήτης· κύριε, οἶδας ὅτι σάρκα φορῶ ἀνθρωπίνην, καὶ πῶς δύναμαι ἀριθμῆσαι τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ τὴν ἄμμον τῆς θαλάσσης; καὶ εἶπεν ὁ θεός· προφῆτά μου ἐκλεκτέ, οὐδεὶς ἄνθρωπος γνώσεται τὴν ἡμέραν ἐκείνην τὴν μεγάλην καὶ ἐπιφάνειαν[37] τὴν κατέχουσαν κρῖναι τὸν κόσμον· διὰ σέ, προφῆτά μου, εἶπόν σοι τὴν ἡμέραν, τὴν δὲ ὥραν οὐκ εἶπόν σοι. καὶ εἶπεν ὁ προφήτης· κύριε, εἰπέ μοι καὶ τὰ ἔτη. καὶ εἶπεν ὁ θεός· ἐὰν ἴδω τὴν δικαιοσύνην τοῦ κόσμου, ὅτι ἐπλεόνασεν, μακροθυμήσω ἐπ' αὐτούς· εἰ δὲ μή, ἐκτενῶ τὴν χεῖρά μου καὶ ἀπὸ τῶν τεσσάρων περάτων δράξομαι τὴν οἰκουμένην καὶ συνάξω πάντας εἰς τὴν κοιλάδα τοῦ Ἰωσαφὰτ καὶ ἐξαλείψω τὸ γένος τῶν ἀνθρώπων, καὶ οὐκέτι ἦ κόσμος. καὶ εἶπεν ὁ προφήτης· καὶ πῶς ἔχει δοξάζεσθαι ἡ δεξιά σου; καὶ εἶπεν ὁ θεός· ἐγὼ δοξάζομαι ὑπὸ τῶν ἀγγέλων μου. καὶ εἶπεν ὁ προφήτης· κύριε, εἰ ἐλογίζου ταῦτα, διὰ τί ἔπλασας τὸν ἄνθρωπον; σὺ εἶπας πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν· πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τὰ ἄστρα τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης· καὶ ποῦ ἐστὶν ἡ ἐπαγγελία σου; καὶ εἶπεν ὁ θεός· πρῶτον ποιήσω σεισμὸν εἰς πτῶσιν[38] τετραπόδων καὶ ἀνθρώπων· καὶ ὅταν ἴδητε ὅτι ἀδελφὸς ἀδελφὸν παραδίδει[39] εἰς θάνατον καὶ τέκνα ἐπὶ γονεῖς ἀναστήσονται καὶ γυνὴ τὸν ἄνδραν τὸν ἴδιον καταλιμπάνει[40], καὶ ὅταν ἔθνος πρὸς ἔθνος ἐπαναστῇ ἐν πολέμῳ, τότε γνώσεσθε ὅτι ἐγγύς ἐστιν τὸ τέλος. τότε οὖν οὔτε ἀδελφὸς ἀδελφὸν ἐλεεῖ οὔτε ἀνὴρ γυναῖκα, οὐ τέκνα γονεῖς, οὐ φίλοι φίλους, οὐ δοῦλος τὸν κύριον· αὐτὸς ἀναβήσεται γὰρ ὁ ἀντικείμενος τοῖς ἀνθρώποις ἀπὸ τῶν ταρτάρων καὶ ἐνδείξεται πολλὰ τοῖς ἀνθρώποις.[41] τί σε ποιῶ, Ἐσδράμ, καὶ δικάζῃ μετ' ἐμοῦ; καὶ εἶπεν ὁ προφήτης· κύριε, οὐ μὴ παύσομαι τοῦ δικάζεσθαί σε. καὶ εἶπεν ὁ θεός· ἐξαρίθμη-

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[35] καὶ εἶπεν ὁ θεός: haec supplevimus [36] δυνήσει: sic, sed pro εἰ quod praecedit ἡ scriptum est [37] καὶ ἐπιφάνειαν (codex -άνιαν): sic, non ut suspicari possis καὶ ἐπιφανῇ [38] σεισμὸν εἰς πτῶσιν: codex σεισμοῦ πτῶσιν [39] παραδίδει: codex παραδίδη [40] codex καταλυμπάννει [41] haec sic in codice

σαι[42] τὰ ἄνθη τῆς γῆς· εἰ ταῦτα δυνήσει[43] ἐξαριθμῆσαι, δύνασαι καὶ μετ᾽ ἐμοῦ δικάζεσθαι. καὶ εἶπεν ὁ προφήτης· κύριε, οὐ δύναμαι ἐξαριθμῆσαι, σάρκα ἀνθρωπίνην φορῶ· ἀλλ᾽ οὐδὲ παύσομαι δικαζόμενός σε. θέλω, δεσπότα, ἰδεῖν καὶ τὰ κατώτερα μέρη τοῦ ταρτάρου. καὶ εἶπεν ὁ θεός· κάτελθε καὶ ἴδε. καὶ ἔδωκέν μοι Μιχαὴλ καὶ Γαβριὴλ καὶ ἄλλους τριάκοντα τέσσαρας ἀγγέλους, καὶ κατέβην ὀγδοήκοντα καὶ πέντε βαθμούς, καὶ κατήγαγόν με κάτω βαθμοὺς πεντακοσίους, καὶ ἴδον πύρινον θρόνον, καὶ ἐπ᾽ αὐτὸν καθεζόμενον γέροντα, καὶ ἀνίλεως αὐτοῦ ἡ κρίσις. καὶ εἶπον πρὸς τοὺς ἀγγέλους· τίς ἐστιν οὗτος, καὶ τί τὸ ἁμάρτημα αὐτοῦ; καὶ εἶπόν μοι· οὗτος ὁ Ἡρώδης ἐστὶν ὁ πρὸς καιρὸν γενόμενος βασιλεύς, καὶ ἀπὸ διετοῦς καὶ κατώτερον ἐκέλευσεν ἀνελεῖν τὰ βρέφη. καὶ εἶπον ἐγώ· οὐαὶ τὴν ψυχὴν αὐτοῦ. καὶ πάλιν κατήγαγόν με βαθμοὺς τριάκοντα, καὶ ἴδον ἐκεῖ βράσματα πυρός, καὶ ἐν αὐτοῖς πλῆθος ἁμαρτωλῶν, καὶ τὴν φωνὴν αὐτῶν ἤκουον, τὰς δὲ μορφὰς οὐκ ἔβλεπον. καὶ κατήγαγόν με κατώτερον βαθμοὺς πολλούς, οὓς οὐκ ἠδυνήθην μετρῆσαι. καὶ ἴδον ἐκεῖ ἀνθρώπους γεραιούς, καὶ στρόφιγγες πυρώμενοι εἰς τὰ ὦτα αὐτῶν στρεφόμενοι. καὶ εἶπον· τίνες οὗτοι, καὶ τί τὸ ἁμάρτημα αὐτῶν; καὶ εἶπόν μοι· οὗτοί εἰσιν οἱ παρακροαταί. καὶ κατήγαγόν με πάλιν ἄλλους πεντακοσίους βαθμούς, καὶ ἴδον ἐκεῖ τὸν σκώληκα τὸν ἀκοίμητον καὶ πῦρ κατακαῖον τοὺς ἁμαρτωλούς. καὶ κατήγαγόν με εἰς τὸ ἔδαφος τῆς ἀπωλείας, καὶ ἴδον ἐκεῖ τὸ δωδεκάπληγον τῆς ἀβύσσου. καὶ ἀπήγαγόν με ἐπὶ τὴν μεσημβρίαν, καὶ ἴδον ἐκεῖ ἄνθρωπον κρεμάμενον ἐκ τῶν βλεφάρων, καὶ οἱ ἄγγελοι ἐμάστιζον αὐτόν. καὶ ἐπηρώτησα· τίς ἐστιν οὗτος, καὶ τί τὸ ἁμάρτημα αὐτοῦ; καὶ εἶπέν μοι Μιχαὴλ ὁ ἀρχιστράτηγος· οὗτος μητροκοίτης ἐστίν· μικρὸν θέλημα πράξας ἐκελεύσθη οὗτος κρεμασθῆναι. καὶ ἀπήγαγόν με ἐπὶ βορρᾶν, καὶ ἴδον ἐκεῖ ἄνθρωπον σιδηροῖς μοχλοῖς κατεχόμενον. καὶ ἐπερώτησα· τίς ἐστιν οὗτος; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ λέγων· ἐγώ εἰμι ὁ υἱὸς τοῦ θεοῦ καὶ τοὺς λίθους ἄρτους ποιήσας καὶ τὸ

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[42] ἐξαρίθμησαι: sic in codice. Supra ἐξαρίθμησου [43] scripsimus δυνήσει, ut supra in ipso codice scriptum est. Hoc vero loco codex praebet δινῆσοι, unde δυνῇ σύ, δυνήσῃ, δυνήσει pari iure effici licet

ὕδωρ οἶνον. καὶ εἶπεν ὁ προφήτης· κύριε, γνώρισόν μοι ποῖον σχῆμά ἐστιν, κἀγὼ παραγγέλλω τὸ γένος τῶν ἀνθρώπων, ἵνα μὴ πιστεύσωσιν αὐτῷ. καὶ εἶπέν μοι· τὸ εἶδος τοῦ προσώπου αὐτοῦ ὡσεὶ ἀγροῦ·[44] ὁ ὀφθαλμὸς αὐτοῦ ὁ δεξιὸς ὡς ἀστὴρ τὸ πρωῒ ἀνατέλλων, καὶ ὁ ἕτερος ἀσάλευτος· τὸ στόμα αὐτοῦ πῆχυς μία· οἱ ὀδόντες αὐτοῦ σπιθαμιαῖοι· οἱ δάκτυλοι αὐτοῦ ὡς δρέπανα· τὸ ἴχνος τῶν ποδῶν αὐτοῦ σπιθαμῶν δύο· καὶ εἰς τὸ μέτωπον αὐτοῦ γραφή· ἀντίχριστος. ἕως τοῦ οὐρανοῦ ὑψώθη, ἕως τοῦ ᾅδου καταβήσει. ποτὲ μὲν γενήσεται παιδίον, ποτὲ γέρων. καὶ εἶπεν ὁ προφήτης· κύριε, καὶ πῶς σὺ ἀφεῖς, καὶ πλανᾶται τὸ γένος τῶν ἀνθρώπων; καὶ εἶπεν ὁ θεός· ἄκουσον, προφῆτά μου· καὶ παιδίον γίνεται καὶ γέρων, καὶ μηδεὶς αὐτῷ πιστεύει ὅτι ἔστιν ὁ υἱός μου ὁ ἀγαπητός. καὶ μετὰ ταῦτα σάλπιγξ, καὶ τὰ μνημεῖα ἀνοιχθήσονται καὶ οἱ νεκροὶ ἀναστήσονται ἄφθαρτοι· τότε ὁ ἀντικείμενος ἀκούσας τῆς φοβερᾶς ἀπειλῆς κρυβήσεται εἰς τὸ σκότος τὸ ἐξώτερον. τότε ὁ οὐρανὸς καὶ ἡ γῆ καὶ ἡ θάλασσα ἀπολοῦνται· τότε τὸν οὐρανὸν καύσω πήχας[45] ὀγδοήκοντα καὶ τὴν γῆν πήχας[45] ὀκτακοσίας. καὶ εἶπεν ὁ προφήτης· καὶ ὁ οὐρανὸς τί ἥμαρτεν; καὶ εἶπεν ὁ θεός· ἐπειδὴ ....[46] ἐστὶν τὸ κακόν. καὶ εἶπεν ὁ προφήτης· κύριε, καὶ ἡ γῆ τί ἥμαρτεν; καὶ εἶπεν ὁ θεός· ἐπειδὴ ἀκούσας μου ὁ ἀντικείμενος τῆς φοβερᾶς ἀπειλῆς κρυβήσεται, καὶ διὰ τοῦτο χωνεύσω τὴν γῆν, καὶ σὺν αὐτῇ τὸν ἀντάρτην τοῦ γένους τῶν ἀνθρώπων. καὶ εἶπεν ὁ προφήτης· ἐλέησον, δέσποτα, τὸ γένος τῶν Χριστιανῶν. καὶ ἴδον γυναῖκα κρεμαμένην, καὶ τέσσαρα θηρία θηλάζοντα τοὺς μαστοὺς αὐτῆς. καὶ εἶπόν μοι οἱ ἄγγελοι· αὕτη τὸ γάλα ἐφθόνησεν τοῦ δοῦναι, ἀλλὰ καὶ τὰ νήπια ἐν τοῖς ποταμοῖς ἔρριψεν. καὶ ἴδον σκότος δεινὸν καὶ νύκταν οὐκ ἔχουσαν ἄστρα οὐδὲ σελήνην· οὐδὲ ἔστιν ἐκεῖ νέος ἢ παλαιός, οὐδὲ ἀδελφὸς μετὰ ἀδελφοῦ, οὐ μήτηρ μετὰ τέκνου, οὐ γυνὴ μετὰ ἀνδρός. καὶ ἔκλαυσα καὶ εἶπον· ὦ δέσποτα κύριε, ἐλέησον τοὺς ἁμαρτωλούς. καὶ ἐν τῷ λέγειν με ταῦτα ἦλθεν νεφέλη καὶ ἥρπασέν με καὶ ἀπήνεγκέν με πάλιν εἰς τοὺς οὐρανούς. καὶ ἴδον ἐκεῖ πολλὰς κρίσεις, καὶ

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[44] sic in codice est [45] πήχας bis codex. Eadem scriptura infra in apoc. Joh.
[46] in codice est ἐπό. Coniicere possis ὑπὸ οὐρανόν. Vix enim ἐπάνω aptum est.

ἔκλαυσα[47] πικρῶς, καὶ εἶπον· καλὸν τοῦ μὴ ἐξελθεῖν τὸν ἄνθρωπον ἐκ κοιλίας μητρὸς αὐτοῦ. οἱ δὲ ὄντες ἐν τῇ κολάσει ἔκραξαν λέγοντες· ἀφ' οὗ ἦλθες ὧδε, ἅγιε τοῦ θεοῦ, εὕραμεν ὀλίγην ἄνεσιν. καὶ εἶπεν ὁ προφήτης· μακάριοι οἱ κλαίοντες τὰς ἑαυτῶν ἁμαρτίας. καὶ εἶπεν ὁ θεός· ἄκουσον, Ἐσδρὰμ ἀγαπητέ· ὥσπερ γεωργὸς καταβάλλει τὸν σπόρον τοῦ σίτου ἐν τῇ γῇ, οὕτως καὶ ὁ ἄνθρωπος καταβάλλει τὸ σπέρμα αὐτοῦ ἐν τῇ χώρᾳ τῆς γυναικός· τὸ πρῶτον μὲν σύνολόν ἐστιν, τὸ δεύτερον μὲν ὀγκοῦται,[48] τὸ τρίτον μὲν τριχοῦται, τὸ τέταρτον μὲν ὀνυχοῦται, τὸ πέμπτον μὲν ἀπογαλακτοῦται, καὶ τὸ ἕκτον μὲν ἕτοιμον[49] γίνεται καὶ λαμβάνει τὴν ψυχήν, τὸ ἕβδομον παρασκευάζεται, τὸ ἔννατον ἀνοίγονται τὰ κλεῖθρα τοῦ πυλῶνος τῆς γυναικὸς καὶ γεννᾶται ὑγιὴς εἰς τὴν γῆν. καὶ εἶπεν ὁ προφήτης· κύριε, καλὸν τοῦ μὴ γεννηθῆναι τὸν ἄνθρωπον· οὐαὶ τὸ γένος τὸ[50] ἀνθρώπινον τότε, ὅταν εἰς κρίσιν ἔλθῃς. καὶ εἶπον πρὸς τὸν δεσπότην· κύριε, τί ἔπλασας τὸν ἄνθρωπον καὶ εἰς κρίσιν παρέδωκας; καὶ εἶπεν ὁ θεὸς ὑψηλῷ τῷ κηρύγματι· οὐ μὴ ἐλεήσω τοὺς παρερχομένους τὴν διαθήκην μου. καὶ εἶπεν ὁ προφήτης· κύριε, ποῦ ἐστὶν ἡ ἀγαθότης σου; καὶ εἶπεν ὁ θεός· ἐγὼ πάντα κατεσκεύασα διὰ τὸν ἄνθρωπον, καὶ ὁ ἄνθρωπος τὰς ἐντολάς μου οὐ φυλάττει. καὶ εἶπεν ὁ προφήτης· κύριε, ἀποκάλυψόν μοι τὰς κρίσεις καὶ τὸν παράδεισον. καὶ ἀπήγαγόν με οἱ ἄγγελοι κατὰ ἀνατολάς, καὶ ἴδον τὸ φυτὸν τῆς ζωῆς. καὶ ἴδον ἐκεῖ τὸν Ἐνὼχ καὶ Ἡλίαν καὶ Μωϋσῆ καὶ Πέτρον καὶ Παῦλον καὶ Λουκᾶν καὶ Ματθείαν[51] καὶ ὅλους τοὺς δικαίους καὶ τοὺς πατριάρχας. καὶ ἴδον ἐκεῖ τοῦ ἀέρος τὴν κόλασιν[52] καὶ τὴν πνοὴν τῶν ἀνέμων καὶ τὰς ἀποθήκας τῶν κρυστάλλων καὶ τὰς αἰωνίους κρίσεις. καὶ εἶδον ἐκεῖ ἄνθρωπον κρεμάμενον ἐκ τοῦ κρανίου. καὶ εἶπόν μοι· οὗτος ὅρους μετέθηκεν. καὶ εἶδον ἐκεῖ μεγάλα κριτήρια. καὶ εἶπον πρὸς τὸν δεσπότην· ὦ δέσποτα κύριε, καὶ τίς ἄρα ἄνθρωπος γεννηθεὶς οὐχ ἥμαρτε;[53] καὶ κατήγαγόν με κατώτερον ἐν ταρτάροις, καὶ

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[47] codex κλέουσα [48] τὸ δεύτερον μὲν pro τὸδὲτεμὸν, quod in codice est, reposuimus. Sequitur οὐχοῦτε, unde ὀγκοῦται fecimus [49] ἕτοιμον: codex αἴτιμον [50] τὸ γένος τὸ ἀνθρώπινον: τὸ γένος supplevimus [51] ita codex [52] κόλασιν: ita codex, sed vix recte [53] οὐχ ἥμαρτε: in codice scriptum est οὐχήματε. Prae-

ἴδον πάντας θρηνοῦντας καὶ κλαίοντας καὶ κακὸν πένθος[54] τοὺς ἁμαρτωλούς. ἔκλαυσα κἀγὼ ὁρῶν τὸ γένος τῶν ἀνθρώπων οὕτως κολαζομένους. τότε λέγει μοι ὁ θεός· γινώσκεις, Ἐσδράμ, τὰ ὀνόματα τῶν ἀγγέλων τῶν ἐπὶ τῆς συντελείας; Μιχαήλ· Γαβριήλ· Οὐριήλ· Ῥαφαήλ· Γαβουθελῶν· Ἀκήρ· Ἀρφουγιτόνος·[55] Βεβουρός· Ζεβουλεῶν. τότε ἦλθεν φωνὴ πρός με· δεῦρο τελεύτα, Ἐσδράμ, ἀγαπητέ μου· δὸς[56] τὴν παρακαταθήκην. καὶ εἶπεν ὁ προφήτης· καὶ πόθεν τὴν ψυχήν μου ἔχετε ἐξενεγκεῖν; καὶ εἶπον οἱ ἄγγελοι· διὰ τοῦ στόματος ἔχομεν ἐκβαλεῖν αὐτήν. καὶ εἶπεν ὁ προφήτης· στόμα πρὸς στόμα ἐλάλουν τοῦ θεοῦ, καὶ οὐκ ἐξέρχεται ἔνθεν. καὶ εἶπον οἱ ἄγγελοι· διὰ ῥινῶν σου ἐξενέγκωμεν αὐτήν. καὶ εἶπεν ὁ προφήτης· αἱ ῥῖνές μου ὠσφράνθησαν τὴν δόξαν τοῦ θεοῦ. καὶ εἶπον οἱ ἄγγελοι· διὰ τῶν ὀφθαλμῶν σου ἔχομεν αὐτὴν ἐξενέγκαι. καὶ εἶπεν ὁ προφήτης· οἱ ὀφθαλμοί μου ἴδον τὰ ὀπίσθια τοῦ θεοῦ. καὶ εἶπον οἱ ἄγγελοι· διὰ τὴν κορυφήν σου ἔχομεν αὐτὴν ἐξενέγκαι. καὶ εἶπεν ὁ προφήτης· μετὰ Μωσῆ καὶ ἐν τῷ ὄρει ἐπεριπάτησα,[57] καὶ οὐκ ἐξέρχεται ἔνθεν. καὶ εἶπον οἱ ἄγγελοι· διὰ τῶν ἀκρωνύχων σου ἔχομεν αὐτὴν ἐκβαλεῖν. καὶ εἶπεν ὁ προφήτης· καὶ οἱ πόδες μου ἐν τῷ θυσιαστηρίῳ περιεπάτησαν. καὶ ἀπῆλθον οἱ ἄγγελοι ἄπρακτοι, λέγοντες· κύριε, οὐ δυνάμεθα παραλαβεῖν τὴν ψυχὴν αὐτοῦ. τότε λέγει πρὸς τὸν μονογενῆν αὐτοῦ υἱόν· κάτελθε, υἱέ μου ἀγαπητέ, μετὰ στρατιὰν ἀγγέλων πολλὴν λαβὼν τὴν ψυχὴν τοῦ ἀγαπητοῦ μου Ἐσδράμ. λαβὼν γὰρ ὁ κύριος στρατιὰν ἀγγέλων πολλὴν λέγει τῷ προφήτῃ· δός μοι παρακαταθήκην ἣν παρεθέμην σοι· ὁ στέφανός σοι ἡτοίμασται. καὶ εἶπεν ὁ προφήτης· κύριε, ἐὰν ἄρῃς τὴν ψυχήν μου ἀπ᾽ ἐμοῦ, τίς σοι λείψει δικάζεσθαι ὑπὲρ τοῦ γένους τῶν ἀνθρώπων; καὶ εἶπεν ὁ θεός· θνητὸς ὢν καὶ ἐκ γῆς μὴ δικάζου μου.[58] καὶ εἶπεν ὁ προφήτης· οὐ μὴ παύσωμαι δικαζόμενος. καὶ εἶπεν ὁ θεός· δὸς τέως τὴν παρακαταθήκην· ὁ στέφανός σοι ἡτοίμασται· δεῦρο τελεύτα,

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stabat, opinor, οὐχ ἥμαρτε quam οὐ κοιμᾶται reponere. [54] sic singula. Possit ad πένθος suppleri πενθοῦντας. [55] ἀρφουγιτόνος: super o secundum ω notatum est. [56] δός. codex δούς [57] ἐπεριπάτησα hoc loco; sed paullo post περιεπάτησαν [58] ita hoc loco. Statim post δικαζόμενός σε

ἵνα ἐπιτύχῃς αὐτοῦ. τότε ἤρξατο λέγειν ὁ προφήτης μετὰ δακρύων· ὦ δέσποτα, τί ὠφέλησα δικαζόμενός σε, καὶ μέλλω εἰς γῆν καταπίπτειν; οἴμμοι, οἴμμοι,[59] ὅτι ὑπὸ σκωλήκων μέλλω ἀναλίσκεσθαι. κλαύσατέ με, πάντες οἱ ἅγιοι καὶ δίκαιοι, τὸν πολλὰ δικασάμενον καὶ θανάτῳ παραδιδόμενον· κλαύσατέ με, πάντες οἱ ἅγιοι καὶ δίκαιοι, ὅτι εἰς τὸ τρύβλιον τοῦ ᾅδου εἰσῆλθον. καὶ εἶπεν αὐτῷ ὁ θεός· ἄκουσον, Ἐσδράμ, ἀγαπητέ μου· ἐγὼ ἀθάνατος ὢν σταυρὸν κατεδεξάμην, ὄξος καὶ χολὴν ἐγευσάμην, ἐν τάφῳ κατετέθην, καὶ τοὺς ἐκλεκτούς μου ἀνέστησα, τὸν Ἀδὰμ ἐκ τοῦ ᾅδου ἀνεκαλεσάμην, ἵνα τῶν ἀνθρώπων τὸ γένος ....[60] μὴ οὖν φοβηθῇς τὸν θάνατον· τὸ γὰρ ἐξ ἐμοῦ, ἤγουν ἡ ψυχή, ἀπέρχεται εἰς τὸν οὐρανόν· τὸ δὲ ἐκ τῆς γῆς, ἤγουν τὸ σῶμα, ἀπέρχεται εἰς τὴν γῆν, ἐξ ἧς ἐλήφθη. καὶ εἶπεν ὁ προφήτης· οἴμμοι, οἴμμοι· τί ποιήσω; τί πράξω; οὐκ οἶδα. καὶ τότε ἤρξατο λέγειν ὁ μακάριος Ἐσδράμ· ὁ θεὸς ὁ αἰώνιος, ὁ πάσης τῆς κτίσεως δημιουργός, ὁ τὸν οὐρανὸν μετρήσας σπιθαμὴν καὶ τὴν γῆν κατέχων δρακήν,[61] ὁ ἡνιοχῶν[62] τὰ Χερουβίμ, ὁ ἅρματι πυρίνῳ εἰς τοὺς οὐρανοὺς ἄρας τὸν προφήτην Ἡλίαν, ὁ διδοὺς τροφὴν πάσῃ σαρκί, ὃν πάντα φρίσσει καὶ τρέμει ἀπὸ προσώπου δυνάμεώς σου, ἐπάκουσόν μου τὸν πολλὰ δικασάμενον, καὶ δὸς πᾶσι τοῖς μεταγράφουσιν τὸ βιβλίον τοῦτο καὶ ἔχουσιν αὐτὸ καὶ μνημονεύουσιν τοῦ ὀνόματός μου καὶ ἐπιτελοῦσιν τὴν μνήμην μου, δὸς αὐτοῖς εὐλογίαν οὐρανόθεν· καὶ εὐλόγησον αὐτοῦ[63] πάντα ὥσπερ καὶ τὰ ἔσχατα τοῦ Ἰωσήφ, καὶ μὴ μνησθῇς ἀνομιῶν ἀρχαίων αὐτοῦ ἐν ἡμέρᾳ κρίσεως αὐτοῦ. ὅσοι δὲ μὴ πιστεύσαντες τὸ βιβλίον τοῦτο, κατακαυθήσονται ὡς τὰ Σόδομα καὶ Γόμορρα. καὶ ἦλθεν αὐτῷ φωνὴ λέγουσα· Ἐσδράμ, ἀγαπητέ μου, πάντα ὅσα ἠτήσω[64] ἀποδώσω ἑνὶ ἑκάστῳ. καὶ εὐθέως παρέδωκεν τὴν τιμίαν αὐτοῦ ψυχὴν μετὰ πολλῆς τιμῆς

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59 ita codex; item infra rursus 60 deest verbum, quod vel ad Adamum (ut ἀναγνωρίσῃ) vel ad Christum (ἐλεήσω, σώσω) spectare debebat 61 δρακήν: sic in codice, ut videatur adverbialiter dictum, nisi vitium latet 62 ἡνιοχῶν: codex εἰνίωχως, ut verbum cum substantivo ἡνίοχος confusum videatur. Possit etiam ἡνιοχηκώς conjici. 63 αὐτοῦ in codice est, quemadmodum subsequitur bis αὐτοῦ. Hinc non tam αὐτοὺς quam αὐτὸν corrigendum videtur 64 ἠτήσω: codex αἰτίσω.

μηνὶ Ὀκτωβρίῳ εἰς τὰς ιη΄. καὶ κηδεύσαντες αὐτὸν μετὰ θυμιαμάτων καὶ ψαλμῶν, τὸ τίμιον καὶ ἅγιον αὐτοῦ σῶμα νέμει ζῶσιν ψυχῶν καὶ σωμάτων ἀεννάως τοῖς προστρέχουσιν αὐτῷ ἐκ πόθου. ᾧ πρέπει δόξα, κράτος, τιμὴ καὶ προσκύνησις, τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

III. APOCALYPSIS PAULI.

Ἀποκάλυψις τοῦ ἁγίου ἀποστόλου Παύλου· ἅπερ αὐτῷ ἀπεκαλύφθη, ἡνίκα ἀνέβη ἕως τρίτου οὐρανοῦ καὶ ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα.

[1] Οἰκοῦντός τινος ἀξιωματικοῦ ἐν Ταρσῷ τῇ πόλει εἰς τὴν οἰκίαν τοῦ ἁγίου Παύλου τοῦ ἀποστόλου ἐπὶ τῆς ὑπατείας Θεοδοσίου τοῦ εὐσεβοῦς βασιλέως καὶ Γρατιανοῦ τοῦ λαμπροτάτου, ἀπεκαλύφθη αὐτῷ ἄγγελος κυρίου λέγων· τὸν θεμέλιον τῆς οἰκίας ταύτης καταλύσας ὅπερ εὑρήσεις ἔπαρον. αὐτὸς δὲ φαντασίαν αὐτῷ γεγονέναι ἡγήσατο. [2] ἐπιμείναντος δὲ τοῦ ἀγγέλου

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1 uterque οικείαν | γρατιανοῦ ex coniectura dedimus; uterque κωντιανοῦ. Apud Syrum verba ἐπὶ τῆς ὑπατείας usque λαμπροτάτου desiderantur. | τὸν θεμέλιον: uterque τὸ θεμ., sed paullo post τὸν θεμ. | εὑρήσεις: uterque ευρησας, quod vix ferendum duximus | γεγονέναι: in utroque deest

2 ἐπιμείναντος: Monac ἐπειμείναντος, Amb ὑπειμείναντος | ἕως τρίτης ὁράσεως: in Syro est angelum secundo ei apparuisse eumque monuisse ut quod sub domus fundamento inventurus esset id palam faceret filiis hominum ut reverterentur a mala vitae suae via. | γλωσσόκομον: uterque γλωσσότομον | ἔχοντα: sic uterque | μεταγράψας cum Monac; Amb μεταγράψαι | αὐθεντίμιον: ita uterque. Quae hac sectione breviter scripta sunt, Syrus pluribus aucta praebet. Ita tradit in arcula etiam sandalia quibus ille tempore precandi usus esset et pallium apostoli inventa esse. Plurima vero ad piam rei commentationem pertinent, ad probandum, poenitentiae excitandae caussa revelationem Pauli scriptam esse. Pergit enim inde a verbis quae iam adscripsimus hunc in modum: Then that man arose in wrath, and pulled down the building, and dug up the foundation, and found a box of white glass, and in it was that which the saint saw and wrote, namely Paul the apostle, the blessed and divine, with his stockings placed by the side of this Revelation — these stockings he used to wear on his feet at

ἕως τρίτης ὁράσεως ἠναγκάσθη ὁ ἀξιωματικὸς καταλῦσαι τὸν θεμέλιον, καὶ σκάψας εὗρεν γλωσσόκομον μαρμάρινον ἔχοντα τὴν ἀποκάλυψιν ταύτην, καὶ λαβὼν αὐτὴν ὑπέδειξεν τῷ ἄρχοντι τῆς πόλεως. ὁ δὲ ἄρχων ἰδὼν αὐτὸ κατησφαλισμένον μολύβδῳ ἀπέστειλεν τῷ βασιλεῖ Θεοδοσίῳ, εὐλαβούμενός τι ἕτερον εἶναι· ὅπερ δεξάμενος ὁ βασιλεὺς καὶ μεταγράψας ἔπεμψεν ἐν Ἱεροσολύμοις τὸ αὐθεντίμιον γράμμα. ἐγέγραπτο δὲ ἐν αὐτῷ οὕτως.

[3] Ἐγένετο λόγος κυρίου πρός με λέγων· εἰπὲ τῷ λαῷ τού-

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the time of prayer — and his cloak folded up, with this Revelation. When he found them, he brought them unto a judge, thinking that there was something of gold within it. And he carried it, still sealed, to king Theodosius; and that faithful and righteous king opened it, and he saw thus inscribed: Unto you I say, O sinners, for your sake God descended from heaven, and took a body from the Holy Ghost, and was hung upon a tree, that he might make you free from sin. And I sent unto you my just and righteous servants, that ye might turn unto the way of truth; but some of them ye killed, and some of them ye stoned, while they were preaching unto you the truth. But ye believed not all these. And I gave unto you a sacrament (mystery) for the repentance of life, and ye repented not. Now, understand and behold this Revelation: and repent of your wicked ways, and of everything which is hateful in the world. Now ye see the torments which are recorded in this Revelation; and every one who turneth not to the way of repentance shall be thus tormented. Hitherto ye have said: We have not known. Now, behold, ye see everything which is recorded.

Thus Christ gave this vision unto the great and blessed apostle Paul; who, so long as he was in the world, taught and preached; and now also, in this Revelation, He hath made known unto him that the sons of men should turn through him; after his death by this Revelation should they be instructed. Be astonished, O my beloved, at this man of wonders! How much he loved his Lord! And he concealed not from him even one thing of what took place; not in regard to the righteous, nor in regard to the wicked.

This is the last Testament which our Lord sent to the world by the hand of the father of the Gentiles, Paul the great preacher and blessed Apostle. Woe to every one who meets with it and does not truly understand what is signified by it: he shall have no part in the blessings of the just. But every one that turneth from the evil way and places these warnings before his eyes, will not be allowed to sin and, if he sins and repents, his repentance will be accepted. My brethren, stir up your minds, and see how many blessings and joys those have who do the will of God, and how many sorrows attach to the wicked. Do not transgress in any small word, for our Lord says, in the Gospel, that for every idle word which men shall speak they shall give account in the day of judgment. So order your ways that no idle words may escape from your lips, and be an occasion of stumbling to you. Leguntur autem ista omnia ad finem totius libri praepositis verbis: Atque sic haec apocalypsis inventa est.

[3] uterque προσηγορεία, item εἰ δὲ ἀνθρ. φύσις et παροργίζῃ. Cum priori-

τῳ· ἕως πότε ἁμαρτάνετε καὶ προστίθεσθε τῇ ἁμαρτίᾳ καὶ παροργίζετε τὸν θεὸν τὸν ποιήσαντα ὑμᾶς, λέγοντες εἶναι τέκνα τῷ Ἀβραάμ, τὰ δὲ ἔργα τοῦ σατανᾶ πράττοντες, πορευόμενοι ἐν παρρησίᾳ θεοῦ, καυχώμενοι μόνον τῇ προσηγορίᾳ, πτωχοὶ δὲ διὰ τὴν ὕλην τῆς ἁμαρτίας; γνῶτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πᾶσα ἡ κτίσις ὑποτέτακται τῷ θεῷ· ἡ δὲ ἀνθρώπινος φύσις μόνη ἁμαρτάνουσα τὸν θεὸν παροργίζει. [4]πολλάκις γὰρ ὁ μέγας φωστὴρ ὁ ἥλιος προσῆλθεν τῷ θεῷ κατὰ τῶν ἀνθρώπων λέγων· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἕως τίνος ἀνέχεσαι ἐπὶ πᾶσαν ἁμαρτίαν τῶν ἀνθρώπων; κέλευσόν μοι, καὶ καταφλέξω αὐτούς. καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἡ μακροθυμία μου πάντων τούτων ἀνέχεται, ὅπως μετανοήσωσιν· εἰ δὲ μή, ἐλεύσονται πρός με κἀγὼ αὐτοὺς κρινῶ. [5]πολλάκις δὲ καὶ ἡ σελήνη καὶ τὰ ἄστρα προσῆλθον τῷ κυρίῳ λέγοντες· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἡμῖν δέδωκας τὴν ἐξουσίαν τῆς νυκτός, καὶ οὐκέτι στέγομεν τὰς κλοπὰς καὶ μοιχείας καὶ αἱματοχυσίας τῶν ἀνθρώπων· κέλευσον ἡμῖν, καὶ ποιήσωμεν εἰς αὐτοὺς τέρατα. καὶ ἐγένετο φωνή· ἡ μακροθυμία μου ἀνέχεται αὐτοῖς, ὅπως ἐπιστρέψωσιν· εἰ δὲ μήγε, ἥξουσιν πρός με κἀγὼ αὐτοὺς κρινῶ. [6]ὁμοίως δὲ καὶ ἡ

bus Syrus consentit paene ad verbum. Pro τῷ ἀβραάμ habet dei vivi. Verba τὰ δὲ ἔργα τοῦ σατανᾶ usque ὕλην τῆς ἁμαρτίας in brevius contraxit hunc in modum: sed opera diaboli operamini et ambulatis in mandatis eius. Extrema ἡ δὲ ἀνθρώπινος φύσις etc. perperam his reddita sunt: sed filii hominum dominantur omnibus creaturis, nisi forte interpres Anglus Syriaca male vertit.

4 Syrus hanc sectionem multis exaggerat. Post ἁμαρτ. τ. ἀνθρώπων addit: fornication and adultery and murder and theft and avarice and oppression? All these the sons of men commit on earth. Verba κέλευσον etc. his reddit: Grant me permission, O Lord, that I may take vengeance upon them and without mercy destroy them by burning flame and make known thy power unto them, that they may understand, that thou only art God the Father of Truth. Vocem vero divinam quae respondet his composuit: I have heard and seen everything and know, and nothing is concealed from me; for my eyes do behold, and my ears do hear; but my goodness and long-suffering bear with them; peradventure they may turn and repent ant their sins be forgiven. And if they do not repent and come unto me, I will judge them with a righteous judgment, and will reward every man according to his deeds.

5 λέγοντες: ita uterque | στέγομεν: uterque στέγωμεν | μοιχείας: uterque μυχίας | αὐτοῖς: ita Amb et Monac**; Monac* αὐτούς. Haec sectio apud Syrum simili modo legitur atque sectio 4. Male quidem pro ἡμῖν δέδωκας etc. habet: tu solus nosti omnia quae filii hominum committunt, adulterium et homicidium etc.

6 αὐτοῖς: ita rursus uterque | ἥξωσιν: sic h. l. uterque, praegresso bis ἥξου-

θάλασσα ἐβόησεν λέγουσα· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἐβεβήλωσαν υἱοὶ τῶν ἀνθρώπων τὸ ὄνομά σου τὸ ἅγιον· κέλευσόν μοι, καὶ ἐπαναστᾶσα καλύψω τὴν γῆν καὶ ἐξαλείψω ἀπ' αὐτῆς τοὺς υἱοὺς τῶν ἀνθρώπων. καὶ ἐγένετο φωνὴ λέγουσα· ἡ μακροθυμία μου ἀνέχεται αὐτοῖς, ὅπως μετανοήσωσιν· εἰ δὲ μή, ἥξωσιν πρός με κἀγὼ αὐτοὺς κρινῶ. [7] ὁρᾶτε, υἱοὶ τῶν ἀνθρώπων,

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σιν. Syrus pro ἡ θάλασσα maria et flumina. Ad τὸ ὄνομά σου τ. ἅγ. addit through their sorcery and their fornication and their lying and their wicked conversations, and by their going astray. Reliqua similiter atque sectiones 4 et 5 exhibet. Addit vero etiam sectionem, qua terra excipit accusationes solis, lunae, maris, ac simile a deo responsum fert. Scripta enim ibi haec sunt: Then also the Earth cried out to God and said: O Lord God, all-powerfull, I am distressed more than all the creatures; I bear up under the sins of men; their adultery and their fornication and their murders and their iniquity and all the wickedness that they do, their sorcery and their witchcraft; as father rises up against his son and slays him, and son against his father; and brother against his brother rises up and defiles his bed; so also neighbour wrongs his neighbour. Even some of those who are called priests and continually offer sacrifices to thy holy name, they also walk in craftiness. I therefore am more oppressed than all the creatures; therefore I am not willing to yield harvests unto them. Grant me permission, O Lord, that I may destroy their harvests, in a manner that they may not bring forth, that they may know thy greatness, after they have been punished. And there came a voice unto it, saying: Everything my eyes behold; and nothing is hidden from me. I bear with them in my long-suffering; and I judge them in my goodness; peradventure they may turn and their sins be forgiven. If they do not repent and come unto me, I will judge with a righteous judgment and reward every man according to his works.

[7] ἡ δὲ etc.: uterque (ut supra) εἰ δὲ et ἁμαρτάνῃ | εὐλογεῖτε: Amb -γείτω | δύνοντος etc.: uterque δύν. τῇ τοῦ ἡλίου | ὅ τι: uterque ἤτι | ἔνθα παροικεῖ καλῶς: ita uterque. Haec sectio apud Syrum sic legitur ut non tantum singula pluribus augeantur, sed etiam passim sit quod differat. Scriptum enim est ita: Look on this, O ye sons of men, and see that everything which God has created has a zeal for him; but the sons of men forget him. It is not proper that we forget the long-suffering of God unto us, every day. Repent, therefore, O sons of men; for the Lord is merciful and of tender compassion; repent of your wicked deeds, and praise God without ceasing, by night and by day. And more especially in the evening and the morning pray on account of your sins, on account of evil temptations and snares; for every creature of God praises him always in the morning; and praise is becoming for him from every one. It is also necessary that we offer unto him good works, every one for himself. Everything that a man does from morning until evening, whether good or bad, the guardian angel goes forth in mourning and sorrow on account of men, unto God, namely he who preserves a mortal from all injuries; for in the image of God is he, wherefore the guardianship of the sons of men is committed to an angel. When the angel sees a mortal committing wickedness, the angel is afraid of him; for all the angels,

ὅτι πᾶσα ἡ κτίσις ὑποτέτακται τῷ θεῷ, ἡ δὲ ἀνθρώπινος φύσις μόνη ἁμαρτάνει ἐνώπιον τοῦ θεοῦ. διὰ ταῦτα πάντα εὐλογεῖτε τὸν θεὸν ἀκαταπαύστως, ἔτι δὲ μᾶλλον δύνοντος τοῦ ἡλίου. ἐν αὐτῇ γὰρ τῇ ὥρᾳ πάντες οἱ ἄγγελοι ἔρχονται πρὸς τὸν θεὸν προσκυνῆσαι αὐτῷ, καὶ προσάγουσιν τὰ ἔργα τῶν ἀνθρώπων, ἑκάστου ὅ τι ἔπραξεν ἀπὸ πρωῒ ἕως ἑσπέρας, εἴτε ἀγαθὸν εἴτε πονηρόν. καὶ ὁ μὲν ἄγγελος πορεύεται χαίρων ἐπὶ τὸν ἄνθρωπον, ἔνθα παροικεῖ καλῶς· ἄλλος δὲ πορεύεται σκυθρωπάζων. πάντες οἱ ἄγγελοι τῇ τεταγμένῃ ὥρᾳ ἀπαντῶσιν εἰς προσκύνησιν τῷ θεῷ προσενεγκεῖν ἑκάστης ἡμέρας τὰ ἔργα τῶν ἀνθρώπων. ἀλλ' ὑμεῖς οἱ ἄνθρωποι ἀδιαλείπτως εὐλογεῖτε τὸν κύριον. [8] ὅταν οὖν τῇ τεταγμένῃ ὥρᾳ παραγίνονται οἱ ἄγγελοι οἱ τῶν εὐσεβῶν ἀνδρῶν, χαίροντες καὶ ψάλλοντες ἀπαντῶσιν εἰς προσκύνησιν τῷ κυρίῳ, καὶ ἰδοὺ τὸ πνεῦμα τοῦ θεοῦ πρὸς αὐτούς· πόθεν ἤλθατε χαίροντες; οἱ δὲ ἀποκριθέντες εἶπον· ἀπὸ τῶν εὐσεβῶν ἀνδρῶν πάρεσμεν, οἵτινες ἐν πάσῃ εὐσεβείᾳ τὸν βίον αὐτῶν διάγουσιν, φοβούμενοι τὸ ὄνομα τοῦ θεοῦ. κέλευσον αὐτούς, κύριε, ἕως τέλους μεῖναι ἐν τῇ δικαιοσύνῃ σου. καὶ ἦλθεν πρὸς αὐτοὺς φωνή· καὶ ἐφύλαξα καὶ φυλάξω αὐτοὺς ἀπροσκόπτους ἐν τῇ βασιλείᾳ μου. [9] καὶ ὡς ἐγίνετο αὐτοὺς ἀποστῆναι, ἦλθον ἕτεροι ἄγγελοι

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guardians of the sons of men, from morning unto morning, go in before God, and everything that a mortal does is known, therefore prayer is appointed at that time, that peradventure at the hour when the angel of the Lord goeth, the mortal may be engaged in prayer; and they present before him the works of man, whatever he doeth, by day and by night. Remember therefore, O ye sons of men, and praise God all your days, and especially at the time when the angels worship. For first do the holy angels run, that they may reach that hour which is appointed to them for service, with their companions and friends; so also we, the sons of men.

[8] παραγίνονται: ita uterque. Item ἐγίνετο. Ceterum Syrus non habet quae huic sectioni respondeant.

[9] λάμπων: ita uterque. Quae sectione nona leguntur, Syrus his expressit: Like (praecesserunt verba the sons of men: vide ad sect. 7.) as the other angels in their time run before God, and his Spirit goeth forth to meet them, and a voice cometh to them: Whence come my armies and my glorious angels, the messengers of glad tidings? and those angels of the righteous enter and say unto him: O Lord, now from holy men, who have come out from the world for thy holy name, have we come: some of them dwell in caves, and others in holes of the earth, weeping and distressed and tormented on account of their sins and the sins of this world; while they are hungry and thirsty for thy name's sake;

ἱλαρῷ τῷ προσώπῳ, λάμπων ὡς ἥλιος. καὶ ἰδοὺ φωνὴ πρὸς αὐτούς· πόθεν ἐληλύθατε; καὶ ἀποκριθέντες εἶπον· ἡμεῖς ἐληλύθαμεν ἀπ' ἐκείνων τῶν ἀποταξαμένων τῷ κόσμῳ καὶ τὰ ἐν κόσμῳ διὰ τὸ ὄνομά σου τὸ ἅγιον, οἵτινες ἐν ἐρημίαις καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς ἐπὶ χαμευνίαις καὶ νηστείαις τὸν βίον αὐτῶν ἐκτελοῦσιν. κέλευσον ἡμᾶς εἶναι σὺν αὐτοῖς. καὶ ἦλθεν φωνή· ἀπέλθατε ἐν εἰρήνῃ σὺν αὐτοῖς, φυλάττοντες αὐτούς. [10] ἔτι τούτων ἀπερχομένων ἰδοὺ ἕτεροι ἄγγελοι ἦλθον προσκυνῆσαι ἐνώπιον τοῦ θεοῦ πενθοῦντες καὶ κλαίοντες. καὶ τὸ πνεῦμα ἐξῆλθεν εἰς ἀπάντησιν αὐτῶν, καὶ ἐγένετο φωνὴ πρὸς αὐτούς· πόθεν ἐληλύθατε; καὶ ἀποκριθέντες εἶπον· ἡμεῖς ἐληλύθαμεν ἀπ' ἐκείνων τῶν ἐπικληθέντων τῷ ὀνόματί σου καὶ δουλευόντων τῇ ὕλῃ τῆς ἁμαρτίας. τί οὖν χρὴ ἐκείνοις διακονεῖν; καὶ ἐγένετο φωνὴ πρὸς αὐτούς· μὴ παύσασθε τούτοις διακονεῖν· ἴσως ἐπιστρέψωσιν· εἰ δὲ μήγε, ἥξουσιν πρός με κἀγὼ αὐτοὺς κρινῶ. γνῶτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πάντα τὰ πραττόμενα

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and they have girded their loins and hold a fast hand on good works, and cry out and say continually: Our heart is ready in God; and their mouths bless and praise and give thanks at all hours, while they weep and make lamentation. And we also with them, who are their angels, we beseech thee, O Lord. And behold the voice of God unto them, saying: Know ye therefore, O ye my angels and my ministers, that you are here; but my grace and my remembrance, which is my beloved Son, is with them; and he succours them in their lives, and in their death glorifies them; and will not cast them off, neither by night nor by day; for their souls are the dwelling-place of my beloved Son.

10 ἴσως: ita ex Monac edidimus, in quo scriptum est εἴσος. Amb ὅπως | ἐπιστρέψωσιν: ita uterque. Syrus sic: And when those angels of the righteous departed, behold other angels came to worship at the proper hour, and the Spirit of God went forth to meet them, and to the voice of God unto them, saying: Whither do ye come, and laden always with the faults and sins of the sons of men, tidings not agreeable? And those angels answered and said: O Lord, we have come from among the sons of men, those on whom thy name is called, and in the flood of the world they have made for themselves habitations of devils, and are in the delirium and the erring of wicked devils in all their works; and a single pure prayer before thee, from all their hearts, they have not prayed. Further, why, O Lord, shall we pray? and why is it needful for us to do service any more for these sinful sons of men? And behold the voice of God unto them, saying: Cease not from their service; peradventure they may repent; and if they do not repent and come unto me, I will judge them with a righteous judgment.

παρ' ὑμῶν καθ' ἡμέραν ἄγγελοι ἀπογράφονται ἐν οὐρανοῖς. ὑμεῖς οὖν μὴ παύσασθε εὐλογεῖν τὸν θεόν.

[11] Καὶ ἐγενόμην ἐν πνεύματι ἁγίῳ, καὶ λέγει μοι ἄγγελος· δεῦρο ἀκολούθει μοι, ἵνα σοι ὑποδείξω τὸν τόπον τῶν δικαίων, ποῦ ἀπέρχονται μετὰ τὴν τελείωσιν αὐτῶν. καὶ ἐπορεύθην ἅμα τῷ ἀγγέλῳ, καὶ ἀνήνεγκέν με εἰς τοὺς οὐρανοὺς ὑπὸ τοῦ στερεώματος, καὶ κατενόησα καὶ ἴδον ἐξουσίας μεγάλας καὶ φοβερὰς πλήρεις ὀργῆς, καὶ διὰ τοῦ στόματος αὐτῶν φλόγα πυρὸς ἐξερχομένην, καὶ πυρίνην ἐσθῆτα ἠμφιεσμένους. καὶ ἐπερώτησα τὸν ἄγγελον· τίνες εἰσὶν οὗτοι; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ ἀποστελλόμενοι ἐπὶ τὰς ψυχὰς τῶν ἁμαρτωλῶν ἐν τῇ ὥρᾳ τῆς ἀνάγκης· οὐ γὰρ ἐπίστευον ὅτι κρίσις ἐστὶν καὶ ἀνταπόδοσις. [12] καὶ ἀνέβλεψα εἰς τὸν οὐρανόν, καὶ ἴδον ἀγγέλους, ὧν τὰ πρόσ-

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[11] ἐπερώτησα: ita uterque. Paullo post item uterque επηρωτησα | ὅτι supplevi; uterque omittit. Priora usque τελείωσιν αὐτῶν Syrus his reddit: Again, after these things, I saw one of the spiritual ones coming unto me, and he caught me by the Holy Ghost, and carried me to the third heaven. And the angel answered and said unto me: Follow me, Paul, thal I may shew unto thee the place of the saints, that thou mayest know whither they go, when they depart from the world. Post haec de suo addit: Then I will carry thee to the abyss beneath and shew thee the souls of sinners, where they dwell after the resurrection; that thou mayest know, O Paul, what will be their reward. Jam vero pergit cum Graecis, nisi quod alia intrudit, alia mutat: And I followed the angel, who made known to me all these things; and he carried me above, and I looked upon the firmament of heaven; and I saw that there were there principalities who had been in the world; and there were there spirits of deception, who lead astray the heart of the sons of men from God; and there are the evil spirits of accusation and fornication and the love of money, and all those things in which they walked; and, behold, they are gathered for witness; even all the evil spirits that are under heaven. And I saw there angels in whom there is no mercy; and their faces were full of wrath; every tooth they had protruded from their mouths, and their eyes sparkled like lightning; and the hair of their heads was thick and very strong; and as it were a flame of fire proceeded from their mouths. And I inquired of the angel who was with me, and said: What are these, my Lord? and he said to me: These are angels in whom there is no mercy, who are sent after the souls of sinners and the wicked, after those who had not repentance before they departed out of the world; who did not believe our God, nor wait for his salvation, that there might be unto them a Helper.

[12] ἴδον cum Monac; Amb εἶδον. Syrus: And again I saw above, on high, other angels, whose faces shone like the sun, and they had bound their loins with girdles in the likeness of gold and pearls, and they held in their hands crowns, and the seal of God was upon them, and they were clothed with gar-

ωπα ἔλαμπον ὡς ὁ ἥλιος, περιεζωσμένους ζώνας χρυσᾶς, κατέχοντας βραβεῖα ἐν ταῖς χερσὶν αὐτῶν, ἐν οἷς ἦν τὸ ὄνομα κυρίου ἐγγεγραμμένον, πεπληρωμένους πάσης πρᾳότητος καὶ ἐλέους. καὶ ἐπηρώτησα τὸν ἄγγελον· τίνες εἰσὶν οὗτοι; καὶ ἀποκριθεὶς εἶπέν μοι· οὗτοί εἰσιν οἱ ἀποστελλόμενοι ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως ἐνεγκεῖν τὰς ψυχὰς τῶν δικαίων, οἵτινες ἀταράχως πρὸς τὸν θεὸν πορεύονται. [13] καὶ εἶπον τῷ ἀγγέλῳ· θέλω ἰδεῖν τὰς ψυχὰς τῶν δικαίων καὶ τῶν ἁμαρτωλῶν, πῶς ἐξέρχονται ἐκ τοῦ κόσμου. καὶ εἶπεν πρός με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν. καὶ ἔβλεψα, καὶ ἴδον ὅλον τὸν κόσμον ὡς οὐδὲν ἐνώπιόν μου ἐκλελοιπότα. καὶ εἶπον τῷ ἀγγέλῳ· τοῦτό ἐστιν τὸ μέγεθος τῶν ἀνθρώπων; καὶ εἶπέν μοι· ναί· οὕτως γὰρ ἐκλείπει πᾶς ἄδικος. καὶ ἔβλεψα, καὶ ἴδον νεφέλην πυρὸς ἐφηπλωμένην εἰς πάντα τὸν κόσμον, καὶ εἶπον· τί ἐστιν τοῦτο, κύριε; καὶ εἶπέν μοι· αὕτη ἐστὶν ἡ ἀδικία ἡ συμμεμιγμένη τῇ ἀπωλείᾳ τῶν ἁμαρτωλῶν. [14] ἐγὼ δὲ ἔκλαυσα καὶ εἶπον τῷ ἀγγέλῳ· ἤθελα ἰδεῖν τὰς τῶν

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ments, and the name of the living God was stamped upon them, and they were united in humility and love. And I inquired of the angel who was with me: What are these, my Lord? and he said: These are angels of righteousness, who are sent after the souls of the righteous. (Quae iam sequuntur, a Graecis: οἵτινες ἀταρ. πρ. τ. ϑ. πορ. satis differunt.) And I said to the angel who was with me: Is this the way of every man unto God? and he said: Yes. And again he said unto me: As for the righteous, when they depart from the world, these angels come unto them and are their helpers. They have no fright and do not fear, when these go forth to meet them, and they carry them before the throne of God.

[13] Inter ἴδον et ὅλον τ. κόσμ. in Amb spatium trium fere verborum est; nihil vero eiusmodi in Monac | uterque ἀδικεία. Syrus: Then I said to the angel who was conversing with me: O my Lord, wilt thou not grant to me an opportunity that I may see the souls of the righteous, how they depart out of the world? and he said: Come thou, Paul, and I will shew thee as I have said. Then I looked, and I saw all the earth and the creatures upon it; and they appeared as nothing, and did not exist. And I said: Is this the creation? and are these men, and the abundance of the world? and the angel said unto me: These are sinners, who sin from morning until evening. Then I saw as it were a dark cloud spread over all the world; and I said to the angel who was with me: What is this, O my Lord? and he said unto me: This is the iniquity mixed with the prayer of the sons of men; who, when they pray, in their heart ponder evil; and the light of their prayer becomes darkness.

[14] ἐξόδους ex coniectura addidimus; simile enim quid excidisse apparet | καὶ λέγει μοι usque ἐγγὺς θανάτου: haec ad fidem Syri supplenda indicavimus. Vi-

δικαίων καὶ τῶν ἁμαρτωλῶν ἐξόδους, ποίῳ σχήματι ἐξέρχονται ἐκ τοῦ κόσμου. [καὶ λέγει μοι ὁ ἄγγελος· Παῦλε, βλέψον κάτω

dentur autem verba καὶ λέγει μοι ὁ ἄγγελος, et hoc loco et infra scripta caussam erroris praebuisse. | εἰς ταὐτὸ ἐν τῇ cum Monac; Amb εἰς ταὐτὸν τῇ | λέγων: ita uterque. Syrus: And I, Paul, groaned and I wept. Then I said unto him: O my Lord, wilt thou not grant that I may see in what manner the souls of the righteous and of the wicked depart out of this world? and he said unto me: Paul, look down and see the thing which thou requestest. And I looked and saw, and beheld one of the sons of men fallen nigh unto death. And the angel said unto me: This is a just one and righteous in all his works. And I saw everything which he did for God standing before him in the hour of his departure from the world. Then I, Paul, perceived that he was righteous who was now dying; and he found for himself rest, even before dying. And there approached him wicked angels — when a righteous one departs, they do not find a place by him — and those good angels ruled over that righteous one. And they drew out of him the soul, while alluring it with rest; and again they restored it to him, while inviting it and saying: O soul, be assured, as for this thy body, O holy one, thou wilt return into it in the resurrection, and thou wilt receive the promises of the living God with all the saints. Jam sequuntur quae in Graeco textu non habent quibus respondeant. Sunt autem eiusmodi ut vix soli interpreti Syro adscribenda videantur. Then that soul was carried from the body; and they inquired after its health, as though it had grown up with them; and they took delight with it in love; and they said unto it: Blessed art thou, O happy soul, which every day didst perform the will of God, and now takest delight in pleasures. And there came to meet it he who was its guardian in its life, and said to it: O soul of mine, be of good courage, and be joyfull, and I will rejoice over thee that thou hast done the will of our Lord all the days of the life; and I carried thy good works, by day and by night, before God. And again I turned and said to my soul: Do not fear, in that behold thou seest a place thou hast never seen. And while I was beholding these things, that spirit was lifted up from the earth, that it might ascend to heaven. And there went out to meet it wicked powers, those that are under heaven. And there reached it the spirit of error and said: Whither dost thou presume, O soul? and art thou running that thou mayest enter heaven? Stop, that we may see; perhaps there is in thee something that belongs to us, that we may narrate a little. And that soul was bound there; and there was a fight between the good angels and the evil angels. And when that spirit of deception saw, it bewailed with a loud voice and said: Woe unto thee, O soul, that we have found in thee nothing of ours! and lo, all the angels and the spirits are helping thee against us, and behold these all are with thee; thou hast passed out from us. And there went forth another spirit, the spirit of the tempter, and the spirit of fornication; and they came to meet it; and when they saw it, they wept over it and said: How was this soul escaped from us! It did the will of God on earth, and behold the angels help it and pass it, and pass it along from us. And all the principalities and evil spirits came to meet it, even unto it; and they did not find in it anything that was from them; and they were not able to do anything to it; and they gnashed their teeth upon that soul and said: How hast thou escaped from us? And the angel which conducted it in life answered

καὶ ἴδε τὸ αἰτούμενον. καὶ ἔβλεψα, καὶ ἴδον ἕνα ἐκ τῶν υἱῶν τῶν ἀνθρώπων πίπτοντα ἐγγὺς θανάτου.] καὶ λέγει μοι ὁ ἄγγελος· οὗτος δίκαιός ἐστιν, καὶ ἰδοὺ πάντα τὰ ἔργα αὐτοῦ παρέστησαν αὐτῷ ἐν τῇ ὥρᾳ τῆς ἀνάγκης. καὶ παρεγένοντο ἀγαθοὶ ἄγγελοι, ἅμα δὲ καὶ οἱ πονηροί. καὶ οἱ μὲν πονηροὶ οὐχ εὗρον τόπον ἐν αὐτῷ, οἱ δὲ ἀγαθοὶ ἐκυρίευσαν τῆς ψυχῆς τοῦ δικαίου, καὶ εἶπον πρὸς αὐτήν· ἐπίγνωθι τὸ σῶμα, ὅθεν ἐξέρχῃ· δεῖ γάρ σε πάλιν ὑποστρέψαι εἰς ταὐτὸ ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, ἵνα ἀπολάβῃς ἃ ἐπηγγείλατο ὁ θεὸς τοῖς δικαίοις. οἱ δὲ ἀγαθοὶ ἄγγελοι οἱ παραλαβόντες τὴν ψυχὴν τοῦ δικαίου ἠσπάσαντο αὐτὴν ὡς γνώριμον οὖσαν. καὶ ἐπορεύθη σὺν αὐτοῖς, καὶ ἐξῆλθεν τὸ

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and said unto them: Return, O ye mortified ones; ye have no way of access to it; with many artifices ye enticed when it was on earth, and it did not listen to you. And after this I heard the voice of myriads of angels praising God and saying: Rejoice and be glad, O soul; be strengthened and do not fear. And they marvelled much at the soul, when they saw it holding the seal of the living God in its hand. And thus they were giving it heart and saying: We all rejoice over thee, that thou hast done the will of thy Lord. And they carried it and placed it before the throne of the living God, while they all rejoiced with it. And there was a great cessation'; afterwards silence reigned for a considerable time. And afterwards the angels ceased to wit, those angels that worshipped before the footstool of God with that soul. And there began the angel, who was the guide of that soul, and said: O Lord God, merciful and compassionate, remember this soul and do not forget it; and do unto it according to the abundance of thy mercy and according to thy right judgments. And a voice was heard, saying: He is just. And the spirit of the Lord, the same which guided it in life, said: I am that spirit of life that dwelt in it, and I found to myself rest. Do unto it, O Lord, according to thy right judgments. And a voice was heard, saying: As that did not distress thee, we will not distress that; and as it shewed mercy, we also will shew unto it mercy. And they committed it to Michael, the chief of the angels, the same who stands at the door of life; and he commanded it that it should carry it to Paradise, to remain until the day on which it shall return to its body, in the resurrection; and it shall take delight with its body, in that everlasting bliss and delight with the saints. And after this I heard a voice, saying: Righteous art thou, O Lord, and very right thy judgments, and with thee there is no partiality. This was the voice of the myriads of the adoring Cherubim and the holy Seraphim. And I saw twenty-nine aged ones, who were adoring and praising and saying: Thou art righteous, O Lord, and very right are thy judgments, and there is not with thee partiality; and thou rewardest every man according to his works. And the angel who was with me answered and said: Dost thou know, Paul? every man who doeth good findeth for himself rest when he goeth out from the world; and everything excellent and good is rewarded.

πνεῦμα εἰς ἀπάντησιν αὐτῶν λέγων· δεῦρο, ψυχή, εἴσελθε εἰς τὸν τόπον τῆς ἀναστάσεως, ὃν ἡτοίμασεν ὁ θεὸς τοῖς δικαίοις αὐτοῦ. [15]καὶ εἶπεν πρός με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν κάτω καὶ θεώρησον τὴν ψυχὴν τοῦ ἀσεβοῦς, πῶς ἐξέρχεται ἐκ τοῦ σκηνώματος αὐτῆς, ἥτις ἐπαρόργισεν τὸν θεὸν λέγουσα· φάγωμεν καὶ πίωμεν· τίς γάρ ἐστιν ὁ καταβὰς εἰς τὸν ᾅδην καὶ ἀναβὰς καὶ ἀναγγείλας ὅτι ἔστιν κρίσις καὶ ἀνταπόδοσις; καὶ προσέσχον, καὶ ἴδον πάντα τὰ ἔργα αὐτοῦ, ἃ ἐποίησεν, σταθέντα ἔμπροσθεν αὐτοῦ. καὶ ἦλθον οἱ πονηροὶ ἄγγελοι καὶ οἱ ἀγαθοί. οἱ οὖν ἀγαθοὶ οὐχ εὗρον τόπον ἀναπαύσεως ἐν αὐτῇ· οἱ δὲ πονηροὶ ἐκυρίευσαν αὐτῆς λέγοντες· ὦ ταλαίπωρε ψυχή, πρόσχες τῇ σαρκί σου· ἐπίγνωθι πόθεν ἐξέρχῃ· δεῖ γάρ σε ὑποστρέψαι εἰς τὴν σάρκα σου ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, ἵνα ἀπολάβῃς τὰ ἄξια τῶν ἁμαρτημάτων σου. [16]αὐτῆς δὲ ἐξελθούσης ἐκ τοῦ σκηνώματος

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[15] επαροργισεν: uterque επαροργησεν. Syrus: And the angel said: Look down, Paul, and see. And I looked down and saw, and behold another soul departing from the body. And I said unto him: O my Lord, whose soul is this? and he said unto me: Know thou that this man was wicked; and he provoked God by day and by night, while he said: There is nothing else for us in the world, except that we eat and drink with the young. For who has gone down to hell and come back, or told us that there is a judgment? And I saw that bitter hour; and I saw all his wickedness coming before him and after him, while it encompassed him before his eyes; and I saw that hour embittered to him from the judgment that was to come. And that man was saying: O that I had not been born, nor brought forth in the world! And I saw that the good angels descended to meet him, and they looked upon him and saw darkness encompassing him round about, and the foul odour of his evil deeds, so that they could not come nigh unto him; and there came also those evil angels. When that soul saw both parties, it was shaken. And those good angels saw that it had not one good work; and when they fled away from it, those evil angels took the rule over it and pulled it out in severe anger and haste. And when it went out, they turned it back three times, saying unto it: Look, O miserable soul, upon thy body and think of thy house; as for that from which thou departest, again wilt thou return unto it in the day of the resurrection, and thou wilt be recompensed, all that is proper, for thy wickedness.

[16] προέτρεχ. αὐτῇ: sic uterque, item πορεύει | uterque ὁ σὺν καθ' ἑκάστην | ἀπόλεσας: sic uterque | παροικήσασα κακοῖς: in utroque scriptum παρορκήσασα κακὸς. Syriaca sic: And when they pulled it out, that daring one groaned in bitterness; and the angel who had conducted it in life ran before it, saying unto it: O miserable soul, I am thy angel that carried thy sins, day and night, before God. How often did I say unto thee: Do not despise the commandments of thy Lord. If I had power over myself, I would not do service for thee; no,

προέτρεχεν αὐτῇ ὁ συνήθης ἄγγελος αὐτῆς, λέγων πρὸς αὐτήν· ταλαίπωρε ψυχή, ποῦ πορεύει; ἐγώ εἰμι ὁ καθ' ἑκάστην ἡμέραν

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not one hour in a day; but I have not power over myself; for he who created thee in his image and his likeness, he commanded us that we should do service for you; for God himself in kindness waited that, peradventure, ye would turn and not perish. Come, o soul; thou didst not awake in regard to the righteous judge, him who casts not aside any man; but every one is rewarded according to his work. Know thou, o soul, that from this time onward I will be a stranger unto thee. And that miserable soul was made ashamed, and its own angel distressed it. And when it arrived at the door of the firmament, that soul saw hosts of the wicked one, and it beheld those hosts that they placed a weight on its weariness, error and accusation and the spirit of deceiving. And when they came unto it, they said: O soul, whither wilt thou flee? O miserable soul, stop, that we may see if there is anything of ours. And when they saw it, they rejoiced and said: Yes, yes, there is in thee, and thou art altogether ours; now we know that even thine angel cannot help thee and save thee out of our hand. And the angel answered and said: Know ye that it is a soul of the Lord, and he will not cast it aside; neither will I surrender the image of God into the hand of the wicked one. The Lord supported me all the days of the life of this soul, and he can support me and help me, and I will not cast it off until it go up before the throne of God on high. When he shall see it, he hath power over it, and will send it whither he pleases. And when these things took place, behold a voice was heard from heaven, saying thus: Bring up that soul, which despised the word of the living God. And when it entered heaven, the ranks of angels saw it, they all exclaimed with one voice and said: Woe unto thee, O miserable soul, what answer hast thou for thy works? or how wilt thou render to the living God an answer for thine iniquity? Woe unto thee, when the angels worship him, what will be thy answer unto him who poured out upon thee his mercies, upon thee, by night and by day. And the angel of that soul answered and said: All ye, my friends, ask, pray and beseech God, that this soul may be taken from us and from our midst; for, lo, we are tormented by the stench of its odour. For ye perceive that from the time it came in among us, the odour of its stench hath passed upon all of us. And those angels who were with the angel of that soul, made supplication, and afterward it ascended to heaven. Then they brought it before the throne of God, and it worshipped before him. And the angel stood in fear before God, and saying: O Lord God, merciful and compassionate, the just judge; thou, O Lord, knowest this miserable soul; I am its angel, who performed for it service. I have been greatly distressed by the side of it. Do unto it, O Lord, according to thy mercies and thy just judgments. Thus also said the spirit of God: I am the spirit of Life, who have been with it and dwelt in it. I found in it no rest. Thou knowest, O Lord, that it hath afflicted me and distressed me, and not in the least hath it remembered thy commandments, O Lord, even for one hour. Do unto it, O Lord, according to thy just judgments. And lo a voice, saying: Where are thy fruits that I gave unto thee, that thou shouldst eat and take pleasure? Have I placed a difference between thee and the righteous? Have I not caused the sun to rise on them and on thee? And its mouth was stopped, and it had no answer. Then I heard ano-

ἀπογραφόμενος τὰς ἁμαρτίας σου. ἀπώλεσας τὸν καιρὸν τῆς μετανοίας· καταισχύνθητι σφόδρα. ὅτε δὲ ἔφθασεν, ἴδον αὐτὴν πάντες οἱ ἄγγελοι καὶ ἀνεβόησαν μιᾷ φωνῇ λέγοντες· οὐαί σοι, ταλαίπωρε ψυχή· ποίαν ἀπολογίαν ἦλθες δοῦναι τῷ θεῷ; καὶ εἶπεν ὁ ἄγγελος τῆς ψυχῆς ἐκείνης· κλαύσατε αὐτὴν ἅπαντες ἅμα ἐμοί. καὶ προσελθὼν ὁ ἄγγελος προσεκύνησεν τῷ κυρίῳ λέγων· κύριε, ἰδοὺ ἡ ψυχὴ ἡ παροικήσασα κακοῖς ἐν τῷ βίῳ αὐτῆς καὶ ἐν τῇ ζωῇ αὐτῆς τῇ προσκαίρῳ· ποίησον αὐτῇ κατὰ τὸ κρίμα σου. καὶ ἐγένετο φωνὴ πρὸς τὴν ψυχὴν ἐκείνην λέγουσα· ποῦ ἐστὶν ὁ καρπὸς τῆς δικαιοσύνης σου; ἡ δὲ ἐφιμώθη, μὴ ἰσχύουσα δοῦναι ἀπόκρισιν. καὶ πάλιν ἐγένετο φωνὴ πρὸς αὐτήν· ὅστις ἠλέησεν, ἐλεηθήσεται· ὅστις οὐκ ἠλέησεν, οὐκ ἐλεηθήσεται. παραδοθήτω ἡ ψυχὴ αὕτη ἀνίλεῳ ἀγγέλῳ Τεμελούχῳ καὶ βληθήτω εἰς τὸ σκότος τὸ ἐξώτερον, ὅπου ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ ἐγένετο φωνὴ ὡς μυριάδων λέγουσα· δίκαιος εἶ, κύριε, καὶ δικαία ἡ κρίσις σου. [17] καὶ ἔτι

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ther voice, saying: Just, o Lord, and right are thy judgments; and there is in them no partiality; for as for every one who hath practised mercy, the mercy he hath practised will be shewn unto him in the day of judgment. And afterward, there went forth a command against that miserable soul, that it should be delivered unto the angel which was stationed over torment, and that he should carry it into outer darkness; that it might be tormented there, until it return to its house in the resurrection; and then it and its body should receive torment together, as they sinned here. Again I heard a voice which said: Righteous art thou, o Lord, and very right are thy judgments.

[17] ἵνα (Monac ἵν') ἂν εἶ et λανθάνειν: ita in utroque legitur, quae scripturae barbaries vix tolerabilis videtur | οἶδας: codd. ειδας | τρέχουσιν: uterque τρέχον | ἐὰν ἔλθῃ ὁ [Amb om] ἄγγελος etc. haec vix sana vel integra sunt | ἁμαρτημάτων secundo loco pro ἁμαρτιῶν substituimus, quod tuentur codices. Conferenda huc Syrus haec habet: And when they brought that soul, it wept and said: O God, merciful and just and righteous and right in all thy works, there are seven days since I departed from my body, and I have been delivered to angels, and they have carried me to dreadful places, and there tormented me these days. And a voice came unto it, saying: If thou hadst practised mercy, mercy would have been unto thee. On this account the day thou wast carried off, there was no mercy for thee. And that miserable soul said: I have not sinned, O Lord! Then anger burned against that soul, and the just judge went forth and said: O angel of this soul, come and make known all its works. And he stood in great fear; and the angel held in his hand the like of a writing and said: Behold the sins of this soul in my hand, from the day it was fourteen years old until this day. And behold a voice saying: Unto thee I say, O miserable soul, if thou hadst repented before thy

ἴδον, καὶ ἰδοὺ ἄλλη ψυχὴ ἤγετο ὑπὸ ἀγγέλου, καὶ ἔκλαιεν λέγουσα· ἐλέησόν με, ὁ δίκαιος κριτής, καὶ ῥῦσαί με ἐκ χειρὸς τοῦ ἀγγέλου τούτου, ὅτι δεινὸς καὶ ἀνελεήμων τυγχάνει. καὶ ἦλθεν φωνὴ πρὸς αὐτὴν λέγουσα· πάντως ἀνελεήμων ἐγένου, καὶ διὰ τοῦτο οὕτως παρεδόθης τῷ τοιούτῳ ἀγγέλῳ. ὁμολόγησον τὰς ἁμαρτίας σου, ἃς ἐποίησας ἐν τῷ κόσμῳ. καὶ εἶπεν ἡ ψυχὴ ἐκείνη· οὐχ ἥμαρτον, ὁ δίκαιος κριτής. καὶ εἶπεν ὁ κύριος πρὸς τὴν ψυχὴν ἐκείνην· ἀμὴν δοκεῖς ἵνα ἂν εἶ εἰς τὸν κόσμον, καὶ λανθάνειν τοὺς ἀνθρώπους· οὐκ οἶδας ὅτι, ἡνίκα ἄν τις τελευτήσῃ, ἔμπροσθεν τρέχουσιν αἱ πράξεις αὐτοῦ κἄν τε ἀγαθαὶ κἄν τε πονηραί εἰσιν; καὶ ταῦτα ἀκούσασα ἐφιμώθη. καὶ ἤκουσα τοῦ κριτοῦ λέγοντος· ἐὰν ἔλθῃ ὁ ἄγγελος ἐπὶ χεῖρας ἔχων τὸ χειρόγραφον τῶν ἁμαρτημάτων σου. καὶ λέγει πρὸς τὸν ἄγγελον ὁ κριτής· σοὶ λέγω τῷ ἀγγέλῳ, πάντα ἔασον, λέγε ἃ ἔπραξεν πρὸ πέντε ἐτῶν τῆς τελευτῆς αὐτοῦ. κατ' ἐμοῦ σοι ὀμνύω, ὅτι τῷ πρώτῳ αἰῶνι τῆς ζωῆς αὐτοῦ λήθη ἐγένετο πάντων τῶν προγεγονότων αὐτοῦ ἁμαρτημάτων. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν· κύριε, κέλευσον παραστῆναι τῶν ἀγγέλων τὰς ψυχάς. [18] καὶ

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death, I would not have remembered even one of thy sins: if thou hadst repented three months or three days before now, I would not have remembered even one of thy sins. And now I swear by my angels and by the strength of my arm, if one hour before thy death thou hadst repented, I would have received thee. But order that the angel of such and such a soul come and bring hither the souls with them.

[18] Graecis hac sectione scriptis plerisque satis respondent Syriaca: And in the same hour they stood before God; and that soul recognized those souls against whom it had sinned. And lo a voice saying: Lofty and fearful one, behold thy servants standing before thy majesty. Then that soul said: This soul hath not ceased, and sleep hath not entered its eyes, until it killed that soul; and it shed blood upon the earth, and with another soul it committed adultery, and then it committed the sin of abortion upon it. Then said the judge: Thou knowest, O miserable soul, that as for every one who committeth wrong on a companion, if he dies first, I keep him until his murderer and his enemy come; then they will stand before the just judge, an every man will be rewarded according to his works. And God commanded that that soul be committed to the hand of the angel for the lowest Tartaros, and there be tormented until the resurrection. And when these things took place, I heard a voice, saying: Just and right is the judgment of God. And again was there another voice of myriads of angels praising God and saying: Righteous art thou, O Lord, and very right are thy judgments; and there is no partiality with thee.

αὐτῇ τῇ ὥρᾳ παρέστησαν. καὶ εἶπεν ὁ κύριος τῆς ψυχῆς ἐκείνης· ἐπίγνωθι τὰς ψυχὰς ταύτας, καὶ εἴ τι ἥμαρτες εἰς αὐτάς. ἡ δὲ ἀποκριθεῖσα εἶπεν· κύριε, οὐ πεπλήρωται ἐνιαυτὸς ἀφ' οὗ τὴν μίαν ἐφόνευσα καὶ οἴκησα μετὰ τῆς ἄλλης. οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ ἠδίκησα αὐτήν. καὶ εἶπεν ὁ κύριος πρὸς αὐτήν· οὐκ οἶδας ὅτι ὁ ἀδικῶν τινὰ ἐν τῷ κόσμῳ, ὅταν τελευτήσῃ, φυλάττεται εἰς τὸν τόπον ἕως οὗ ὃν ἠδίκησεν ἔλθοι, καὶ ἀμφότεροι ἐνώπιόν μου κριθήσονται, καὶ ἕκαστος ἀπολάβοι κατὰ τὰ ἔργα αὐτοῦ; καὶ ἤκουσα φωνῆς λεγούσης· παραδοθήτω ἡ ψυχὴ αὕτη Ταρταρούχῳ ἀγγέλῳ, καὶ φυλαττέσθω ἕως τῆς μεγάλης ἡμέρας τῆς κρίσεως. καὶ ἤκουσα φωνῆς ὡς μυριάδων λεγόντων· δίκαιος εἶ σύ, κύριε, καὶ δικαία ἡ κρίσις σου.

19 Καὶ λέγει πρός με ὁ ἄγγελος· ἴδες ταῦτα πάντα; καὶ

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19 Verba καὶ ἀπεκρίθην et θύρας ipsi supplevimus | χρυσέην, χρυσέους, χρυσέας cum Monac, nisi quod habet -εῆν, -εοὺς. Amb χρυσωῆν, χρυσσοῦς, χρυσσὰς | ἐπερώτησα ex utroque edidimus | Ante ἀγγέλων Monac habet εἶσον των, Amb εἶσον τὸν. Ex hac scriptura non tam στχν απο (υπο) των quam participium ut εισιοντων, ελθοντων [των] eliciendum videtur. Postea in utroque codice est γνωρίζωνται, sed ω et ο saepe in utroque confusa sunt. Ex Syro interprete huc spectant haec: Then said unto me the angel who was with me: Dost thou see all these, Paul? and I said unto him: I see, O my Lord. And he said unto me: Follow me, and I will shew thee the place of the righteous. And I followed the angel, and he took me and caused me to fly, and carried me up to the third heaven. Then he placed me at a door; and I looked upon the door, and saw the likeness of fine gold; and before it two posts like adamant, and two tablets of gold above them, and they were full of writings. And the angel who was with me turned and said unto me: Do not fear, Paul, to enter this door; for every man is not permitted, only those in whom there is great purity, and in whom evil dwells not. And I inquired of the angel who was with me, and said unto him: Why are these writings inscribed on those tablets? and he answered and said unto me: These are the names of the righteous, as our Lord said to his disciples: Rejoice not that devils are subject unto you, but rejoice that your names are written in heaven. These are they who praise God with all their hearts, and on earth are sojourners. I inquired of him: O my Lord, are their names written while they are on earth? and he answered and said unto me: Yes; not only are their names written, but their works from day to day: the angel, their minister, brings tidings of their works every day from morning to morning; they are known to God by their hearts and their works. And after they are recorded, if there happen to them a matter of sin or deficiency, it is purified by chastisement, according to their sin; that there be not unto them any defect in their strivings. They are known through the angel who performed for them service before they had departed from the world.

ἀπεκρίθην· ναί, κύριε. καὶ πάλιν εἶπέν μοι· δεῦρο ἀκολούθει μοι, καὶ ὑποδείξω σοι τὸν τόπον τῶν δικαίων. καὶ ἠκολούθησα αὐτῷ, καὶ ἔστησέν με πρὸ τῶν θυρῶν τῆς πόλεως. καὶ ἴδον πύλην χρυσέην, καὶ δύο στύλους χρυσέους ἔμπροσθεν αὐτῆς, καὶ δύο πλάκας χρυσέας ἐπάνω αὐτῆς πλήρεις γραμμάτων. καὶ εἶπεν πρός με ὁ ἄγγελος· μακάριος ὅστις εἰσέλθοι εἰς τὰς θύρας ταύτας, διότι οὐ πάντες εἰσέρχονται, εἰ μὴ μόνον οἱ ἁπλότητα ἔχοντες καὶ ἀκακίαν καὶ καρδίαν καθαράν. καὶ ἐπερώτησα τὸν ἄγγελον· τίνος ἕνεκεν τὰ γράμματα κεχάρακται ἐν ταῖς πλαξὶν ταύταις; καὶ εἶπεν πρός με· ταῦτά εἰσιν τὰ ὀνόματα τῶν δικαίων καὶ τῶν λειτουργούντων τῷ θεῷ. καὶ εἶπον πρὸς αὐτόν· ὥστε τὰ ὀνόματα αὐτῶν ἐγγέγραπται ἐν αὐτῷ τῷ οὐρανῷ ἔτι ζώντων αὐτῶν; ὁ δὲ ἄγγελος εἶπέν μοι ..... τῶν ἀγγέλων γνωρίζωνται παρὰ τῷ θεῷ οἱ τοιοῦτοι καλῶς λειτουργοῦντες. [20] καὶ εὐθέως ἀνεῴχθη ἡ πύλη, καὶ ἐξῆλθεν ἄνθρωπος πεπολιωμένος εἰς ἀπάντησιν ἡμῶν, καὶ εἶπεν πρός με· χαίροις, Παῦλε, ἀγαπητὲ τοῦ θεοῦ. καὶ κατεφίλησέν με ἱλαρῷ τῷ προσώπῳ σὺν δάκρυσιν. καὶ εἶπον πρὸς αὐτόν· πάτερ, τί κλαίεις; καὶ εἶπέν μοι· ὅτι

[20] ἀγαθὰ ex Monac est; Amb om | επερωτησα: sic uterque. Graecis satis respondent Syriaca, quamvis ex more interpretis passim amplificata sint: And when we entered within through the gate into the city, there came forth an angel unto us, whose face was shining like the sun; and he embraced me and kissed me and said: Peace be unto thee, O beloved of our Lord, and he manifested unto me a face of love. Then he groaned and was sad and wept, and I said: O my Lord, why weepest thou? and he groaned and said unto me: Yes, master, to weep is needful for me, and to be sad about the race of the sons of men; for many and great are the good things and blessings which God has made ready for them; and so great also are the promises which he desires to grant them; but they cut themselves off, and know not, and keep not the commandments of our Lord; and all of them are not worthy of those boons and blessings. And I said to the angel who was with me: Who is this, master? This is Enoch, the scribe of righteousness. Quae jam sequuntur, de suo interpretem addidisse patet; Eliam enim ipse scriptor post demum in scenam facit prodire. Sequuntur autem haec: Then I entered within that place, and I beheld there great Elijah coming toward us; and he drew near and gave me a salutation, rejoicing and delighted. Then he turned and wept, and he said unto me: Art thou Paul? Thou shalt receive the reward of thy toils and thy teachings which thou hast done laboriously for mankind, and turned them unto life. Behold, O my son Paul, how great are the promises of God and his blessings! a few only of men deserve them, a very few of mankind; for few are they who enter these places which thou beholdest.

πολλὰ ἀγαθὰ ἡτοίμασεν ὁ θεὸς τοῖς ἀνθρώποις, καὶ οὐ ποιοῦσιν τὸ θέλημα αὐτοῦ, ἵνα τούτων ἀπολαύσωσιν. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τίς ἐστιν οὗτος; καὶ εἰπέν μοι· οὗτός ἐστιν Ἐνὼχ ὁ μάρτυς τῆς ἐσχάτης ἡμέρας. [21] καὶ λέγει μοι ὁ ἄγγελος· βλέπε, ὅσα σοι ὑποδεικνύω ἐν τῷ τόπῳ τούτῳ, μὴ ἀναγγείλῃς αὐτά, πλὴν ἅπερ λέγω σοι. καὶ ἔστησέν με ἐπάνω τοῦ ποταμοῦ, οὗ ἡ ἀρχὴ ἐστήρικτο εἰς τὸν κύκλον τοῦ οὐρανοῦ· ὁ δὲ ποταμός ἐστιν οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν. καὶ λέγει μοι· οὗτος ὁ ποταμὸς ὠκεανός ἐστιν. καὶ ἦν ἐκεῖ φῶς μέγα. καὶ εἶπα· κύριε, τί ἐστι τοῦτο; καὶ εἰπέν μοι· αὕτη ἐστὶν ἡ γῆ τῶν πραέων. ἢ οὐκ οἶδας ὅτι γέγραπται· μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν; αἱ οὖν ψυχαὶ τῶν δικαίων ἐν τῷ τόπῳ τούτῳ φυλάττονται. καὶ εἶπα τῷ ἀγγέλῳ· πότε οὖν φανεραὶ γενήσονται; καὶ εἰπέν μοι· ὅταν ἔλθῃ ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως καὶ καθίσῃ ὁ κριτής· τότε οὖν προστάξει καὶ ἀποκαλύψει τὴν γῆν, καὶ αὐτὴ ἀναλάμψει, καὶ ἀναφάνωσιν ἐν αὐτῇ οἱ ἅγιοι καὶ κατατρυφήσωσιν ἐν τοῖς ἀγαθοῖς τοῖς ἀποκειμένοις ἀπὸ καταβολῆς κόσμου. [22] καὶ ἦσαν παρὰ τὸ χεῖλος τοῦ πο-

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[21] σοι prim. supplendum duximus | ἀποκαλύψει τ. γῆν: in cdd. scriptum est ἀποκ. τὴν πρώτην | ἀναφάνωσιν et κατατρυφήσωσιν: hanc codicum scripturam tolerabilem iudicavimus. Syriaca vide ad sectionem 22.

[22] πλήρεις (uterque -ρις) bis: hunc soloecismum ex utroque edidimus | οὐ πάντ. δὲ ex Monac; Amb om δέ | ἐάν τις μετανοήσῃ ex Monac; Amb -νοήσει.

Quae sectionibus 21 et 22 leguntur, Syrus rursus libere transformavit: And the angel who was with me answered and said unto me: Whatever I shew thee in his place, reveal not on earth unto the sons of men; for flesh and blood understand not the life which is after the resurrection; but after the resurrection they shall know. And I saw there things unutterable by a tongue of flesh. And I looked upon that land, and I saw that there was in it a river of water, and it had on its margins trees planted, on this side and on that side; and every one brings forth fruits, once every month; and these fruits are formed in all likenesses. And I saw there, in the east of that place, that it is the most desirable of all the creations of the living God; and that land was very light; and in it were trees of life, and they were full of fruit, from their root to their top. And the angel who was with me answered and said unto me: See these, O my son; God hath made ready these for those who are worthy of them. And again he said unto me: These are the promises which God hath promised to his saints; and know thou that there are seven times more than these; those which eye hath not seen nor ear heard, nor into the heart of a mortal have they entered. And behold I say unto thee, Paul, concerning the holy men who have departed out of the world, and have seen these promises, which God hath made ready,

ταμοῦ δένδρα πεφυτευμένα πλήρεις καρπῶν διαφόρων· καὶ ἐπέβλεψα ἐξ ἡλίου ἀνατολῶν, καὶ ἴδον ἐκεῖ δένδρα πανμεγέθη πλήρεις καρπῶν· ἦν δὲ ἡ γῆ ἐκείνη λαμπροτέρα ἀργυρίου καὶ χρυσίου, καὶ ἦσαν ἐν ταῖς φοίνιξιν ἐκείναις ἀναδενδράδες, καὶ μυρίοι ἀκρεμόνες καὶ μυρίοι βότρυες ἐφ' ἑκάστου κλήματος. καὶ εἶπα τῷ ἀρχαγγέλῳ· τί ἐστιν τοῦτο, κύριε; καὶ λέγει μοι· αὕτη ἐστὶν ἡ ἀχέρουσα λίμνη, καὶ ἔσωθεν αὐτῆς ἡ πόλις τοῦ θεοῦ. οὐ πάντες δὲ συγχωροῦνται εἰσελθεῖν ἐν αὐτῇ, πλὴν ἐάν τις μετανοήσῃ ἀπὸ τῶν ἁμαρτιῶν αὐτοῦ· ὅταν δὲ μετανοήσῃ καὶ μετασταθῇ τοῦ βίου, παραδίδοται τῷ Μιχαήλ, καὶ βάλλουσιν αὐτὸν εἰς τὴν ἀχέρουσαν λίμνην, καὶ λοιπὸν εἰσφέρει αὐτὸν εἰς τὴν πόλιν τοῦ θεοῦ πλησίον τῶν δικαίων. ἐγὼ δὲ ἐθαύμασα, καὶ εὐλόγησα τὸν θεὸν ἐπὶ πᾶσιν οἷς ἴδον. [23]καὶ εἶπεν πρός με ὁ ἄγγε-

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that those same groaned and said: Why did such a word escape from our mouth? and they were meditating on some small word, why they had uttered it. And I saw men there rejoicing and exalting and praising the Creator; and I inquired of him: Who are these, master? and he said unto me: These were men who were married in the world and preserved their union, as God said unto them, and kept his commandments; and their bed was pure, and behold they have delight and rejoice for ever and ever. But as for virgins, and those who were persecuted from the world and hungered and thirsted for righteousness, God shall give unto them blessings more than these, O son. And behold I shew unto thee, O Paul. And after these things he carried me to the eastward of that place; and I saw there a river of water, and its waters were white, more so than milk; and he said unto me: Dost thou see these, Paul? and I said to the angel: What are these, O my Lord? and he said to me: This is the sea of the Eucharista (id quod ex miro interpretis errore fluxit). To the east of this sea is the city of Christ, and not every man is permitted to enter that city; that is the way with the men who have committed adultery and wickedness, and kept not his commandments; they will not enter into it. But if a man turn from them and repent of his iniquity before his death, just when he departs from earth, the angels bring him, and he worships before the throne of God, and he has the mark of repentance. And he is committed unto Michael, the chief of the angels, who conducts him over this sea of Eucharista, and introduces him to the city of Christ, and he is joined with those who sinned not. And I gave praise for what I saw.

[23] τὸ δὲ φῶς αὐτῆς ὑπὲρ τὸ: ita e conjectura scripsimus. Eorum loco in utroque codice nihil est nisi ὥσπερ τε. Praeterea φῶς τοῦ κόσμου ex Monac est; Amb om φῶς τοῦ. Idem om τὸ ante πλάτος. Syrus: And the angel who was with me answered and said unto me: Come with me, and I will introduce thee into the city. And while I was standing by that sea of joy, he brought me unto a ship, and he placed me in it, and it resembled pure gold. And I saw a multitude of angels, more than three thousand, praising and singing and raising hallelujahs before me, until I arrived at the city of Christ. And those who dwell

λος· ἀκολούθει μοι, ἵνα εἰσάξω σε εἰς τὴν πόλιν τοῦ θεοῦ καὶ εἰς τὸ φῶς αὐτῆς. τὸ δὲ φῶς αὐτῆς ὑπὲρ τὸ φῶς τοῦ κόσμου καὶ ὑπὲρ τὸ χρυσίον, καὶ τείχη ἐκύκλουν αὐτήν. τὸ δὲ μῆκος καὶ τὸ πλάτος αὐτῆς σταδίων ἕκατον. καὶ ἴδον δώδεκα πύλας κεκοσμημένας σφόδρα φερούσας εἰς τὴν πόλιν, καὶ ποταμοὶ τέσσαρες ἐκύκλουν αὐτήν, ῥέοντες μέλι καὶ γάλα καὶ ἔλαιον καὶ οἶνον. καὶ εἶπον τῷ ἀγγέλῳ· κύριε, τίνες οἱ ποταμοὶ οὗτοι; καὶ εἰπέν μοι· οὗτοι οἱ δίκαιοι ἐν τῷ κόσμῳ ὄντες οὐκ ἐχρήσαντο τούτοις, ἀλλ' ἐταπείνωσαν ἑαυτοὺς διὰ τὸν θεόν· ἐνταῦθα δὲ μυριοπλάσιον ἀντιλαμβάνουσιν.

[24] Ἐγὼ δὲ εἰσερχόμενος εἰς τὴν πόλιν εἶδον δένδρον λίαν ὑψη-

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in it, when they saw me, rejoiced with great joy and came out unto me and escorted me in. And when I went within that city, there was there a great river; and that city was light, seven times more than the sun; and it had seven walls round about it, and twelve thousand strong towers within it; and between them every one was a furlong. And I said to the angel who was with me: What are these, O my Lord? and he said unto me: These are the towers which separate between the sons of men. And when I beheld, I wondered and was astonished at the glory of that country. Afterwards I saw the gates open in that part and adorned with everything comely. And there were four rivers round about it: one on the east, and one on the west, and one on the north, and one on the south. And I said unto the angel who was with me: What are these rivers, O my Lord? and he said unto me: These four rivers are the likeness of those which are on earth: Gihon and Pison and Euphrates and Tigris.

[24] ἔχοντα ex utroque est; item bis ἐπερώτησα. | οἱ συνερχόμενοι: codd. ὅσοι συνερχόμενοι. Syriaca: And I saw within the gates of that city great trees, which were very high; they had no fruits, but only leaves. And I saw a few men dwelling in the midst of those trees, who wept very much whenever a just man entered into the city; and they themselves were bowed down and tormented; and when I saw them, I wept, and said unto the angel who was with me: Who are these, who were not worthy to enter into the city? And the angel said unto me: It is more suitable for us to weep for these than for any men. And I answered and said: Wherefore, my Lord? And the angel said unto me: These were mourners and fasters, and they were occupied in prayer; but their heart was lofty before God, and they could not offer even one homage. Their heart was strong, and they supposed their business was going on well; they had not heard that God is opposed to the lofty, an giveth grace to the humble. And know thou, O Paul, that more than all men they praised themselves, and they gave to no man any salutation. To whom they pleased, they opened the door; but him to whom for God's sake it was necessary to open, on account of his being a stranger, they buffeted. This their high-mindedness hath prevented their entering in here. The Lord of glory, who was reviled by a cruel people, how did he bear all this, for the sake of the turning of one sheep, that it might not perish. Then knew how they ought to do, I declare unto thee, Paul, that these have taken more pains

λὸν πρὸ τῶν θυρῶν τῆς πόλεως μὴ ἔχοντα καρπόν, καὶ ὀλίγους ἄνδρας ὑποκάτω αὐτοῦ, καὶ ἔκλαιον σφόδρα, καὶ συνέκυπτον αὐτοῖς τὰ δένδρα. καὶ ἰδὼν αὐτοὺς ἔκλαυσα, καὶ ἐπερώτησα τὸν ἄγγελον· τίνες εἰσὶν οὗτοι, ὅτι οὐκ ἐτράπησαν ἐλθεῖν ἐν τῇ πόλει; καὶ εἶπέν μοι· ναί. ῥίζα πάντων τῶν κακῶν ἐστὶν ἡ κενοδοξία. καὶ εἶπον· καὶ τὰ δένδρα ταῦτα διὰ τί οὕτως ἐταπείνωσαν ἑαυτά; καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπέν μοι ὅτι διὰ τοῦτό εἰσιν τὰ δένδρα μὴ καρποφοροῦντα, διὰ τὸ μὴ ἀποστῆναι αὐτοὺς ἐκ τῆς ὑπερηφανίας. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, διὰ τίνα χάριν πρὸ τῶν θυρῶν τῆς πόλεως ἀπετέθησαν; καὶ ἀποκριθεὶς εἶπέν μοι· διὰ τὴν πολλὴν ἀγαθότητα τοῦ θεοῦ, ἐπειδὴ ἔνθεν μέλλει ἔρχεσθαι ὁ Χριστὸς εἰς τὴν πόλιν, καὶ ἵνα οἱ συνερχόμενοι πρεσβεύουσιν ὑπὲρ τούτων, καὶ εἰσαχθήσονται σὺν αὐτοῖς. 25 ἐγὼ δὲ ἐπορευόμην ὁδηγούμενος ὑπὸ τοῦ ἀγγέλου, καὶ ἔστησέν με ἐπάνω τοῦ ποταμοῦ. καὶ ἴδον ἐκεῖ πάντας τοὺς προφήτας· καὶ ἐλθόντες ἠσπάσαντό με λέγοντες· χαίροις, Παῦλε, ἀγαπητὲ τοῦ θεοῦ. ἐγὼ δὲ εἶπον τῷ ἀγγέλῳ· κύριε, τίνες εἰσὶν οὗτοι; καὶ εἶπέν μοι· οὗτοί εἰσιν πάντες οἱ προφῆται, καὶ αἱ ᾠδαὶ αὗται πασῶν τῶν προφητειῶν, καὶ ὅστις ἐλύπησε τὴν ψυχὴν αὐτοῦ μὴ ποιήσας τὸ θέλημα αὐτῆς διὰ τὸν θεόν· ἐξερχόμενος οὖν ἔρχεται ἐνταῦθα, καὶ ἀσπάζονται αὐτὸν οἱ προφῆται.

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than all the saints; but their loftiness was not bowed. This is the cause that prevented them from entering within.

25 ἴδον ex Monac; Amb εἶδον | πασῶν τ. προφητειῶν: uterque codex πασῶν τ. προφητῶν | καὶ ὅστις ἐλύπησε τ. ψυχ. αὐτ. μὴ ποι. τὸ θέλ. αὐτῆς (cdd. -τοῖς) etc.: ita in utroque scriptum est. Videntur ii indicari quibus ἡ κατὰ θεὸν λύπη commissis peccatis a Paulo 2 Cor. 7, 10. tribuitur. Cf. Syriaca, in quibus tota sectio sic expressa est: After I passed from thence, I was going along with the angel; and he carried me up over a river, and I saw there the prophet Isaiah, and with him Jeremiah and Ezekiel and Moses, and all the line of the prophets; they rose and inquired after my health (ἠσπάσαντό με). And I said to the angel who was with me: What place is this? And he answered and said unto me: This is the place of the prophets, and of those who distressed their souls for God. When these depart from the world, they are carried to worship before God; then they are committed to Michael, the chief of the angels; and they are introduced into the city of the prophets, and these inquire after their health (ἀσπάζονται αὐτὸν) as of brethren, and they love them, because they have done the will of God; and they are all in the same enjoyment.

[26]καὶ ἀπήγαγέν με ὁ ἄγγελος ἐκ νότου τῆς πόλεως, ἔνθα ἐστὶν
ὁ ποταμὸς τοῦ γάλακτος. καὶ ἴδον ἐκεῖ πάντα τὰ νήπια ἅπερ
ἀπέκτεινεν ὁ βασιλεὺς Ἡρώδης διὰ τὸ ὄνομα τοῦ κυρίου. [27]καὶ
ἦρέν με πάλιν ὁ ἄγγελος ἐξ ἀμφηλίου πόλεως, καὶ ἴδον ἐκεῖ τὸν
Ἀβραάμ, τὸν Ἰσαάκ, τὸν Ἰακώβ. καὶ ἐπερώτησα τὸν ἄγγελον·
κύριε, τίς ὁ τόπος οὗτος; καὶ εἶπέν μοι· πᾶς ὅστις γίνεται φι-
λόξενος τοῖς ἀνθρώποις, ἐξερχόμενος ἐκ τοῦ κόσμου ἔρχεται ἐν-
ταῦθα, καὶ ἀσπάζονται αὐτὸν ὡς φίλον τοῦ θεοῦ διὰ τὴν φιλο-
ξενίαν. [28]καὶ πάλιν ἀπήγαγέν με εἰς ἕτερον τόπον, καὶ ἴδον
ἐκεῖ ποταμὸν ἐλαιόμορφον ἐκ βορρᾶ τῆς πόλεως, καὶ ἴδον ἐκεῖ
εὐφραινομένους καὶ ψάλλοντας. καὶ ἠρώτησα· τίνες εἰσὶν οὗ-
τοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ ἀναθέμενοι ἑαυτοὺς τῷ
θεῷ· οὗτοι γὰρ εἰσάγονται ἐν τῇ πόλει ταύτῃ. [29]καὶ ἐπέβλεψα,

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26 ἴδον ex Monac est; Amb (ut plerumque, sed non semper) εἶδον. Syriaca: Then he carried me to the south of the city, and I saw there infants, those whom Herod killed; and they also rose and inquired after my health. And the angel who was with me answered and said unto me: Whoever has kept his virgin and the purity of his soul, he, when he departeth from the world, worships before the throne of God; and he is committed to Michael, the chief of the angels, who brings him to these infants, and they inquire after his health as of a father.

27 ἐξ ἀμφηλίου: sic uterque. Item ἐπερώτησα. Syriaca: Then he brought me to the east of the city, and I saw there honourable old men, and the just patriarchs, Abraham and Isaac and Jacob, and the whole bands of righteous ones; and they inquired after my health with joy. And I said to the angel who was with me: Who are these, O my Lord? And he answered and said unto me: Every one who loveth strangers and sheweth mercy unto the sons of men, when he departs from the world and worships before God, by this road he goes in unto these saints, and is joined with them in this city; and they inquire after his health, and also love him, because he loved strangers like them; and they introduce him into the promised land.

28 Syriaca: And he brought me to the north of the city, and I saw there sons of men who were rejoicing and exulting and taking delight. And I said to the angel who was with me: Who are these, my Lord? And he said: These are they who devoted themselves unto God with all their heart, and entered this place without fear.

29 ἔψαλλεν ex Monac; Amb ἔψαλεν | ὑπήκοον αὐτῷ et postea οὗτινος ὑπακούουσιν uterque. Apud Syrum iis quae Graece leguntur haec praeposita sunt: And again he brought to the midst of the city, and there were within it twelve walls which were very high; and I inquired of the angel who was with me and said: O my Lord, is there yet any other place more than these? And he said unto me: Each one is more glorious than the other, from the first even unto the twelfth. All men, according to their works, are cut off by one of these walls; and every one, according to his evil deeds, is cut off by these walls, from one

καὶ ἴδον μέσον τῆς πόλεως θυσιαστήριον μέγα καὶ ὑψηλὸν σφόδρα· καὶ ἦν τις ἑστὼς πλησίον τοῦ θυσιαστηρίου, οὗ τὸ πρόσωπον ἔλαμπεν ὡς ὁ ἥλιος, καὶ κατεῖχεν ἐν ταῖς χερσὶν αὐτοῦ ψαλτήριον καὶ κιθάραν, καὶ ἔψαλλεν τερπνῶς τὸ ἀλληλούϊα, καὶ ἡ φωνὴ αὐτοῦ ἐπλήρου πᾶσαν τὴν πόλιν· καὶ πάντες ὁμοθυμαδὸν ὑπήκουον αὐτῷ, ὥστε σείεσθαι τὴν πόλιν ἐκ τῆς κραυγῆς αὐτῶν. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστιν οὗτος ὁ ψάλλων τερπνῶς, οὗτινος ὑπακούουσιν πάντες; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ Δαυὶδ ὁ προφήτης· αὕτη ἐστὶν ἡ ἐπουράνιος Ἱερουσαλήμ. ὅτε οὖν ἔλθῃ ὁ Χριστὸς ἐν τῇ δευτέρᾳ αὐτοῦ παρουσίᾳ, αὐτὸς δὲ ὁ Δαυὶδ ἐξέρχεται σὺν πᾶσι τοῖς ἁγίοις. ὥσπερ γὰρ γίνεται ἐν τοῖς οὐρα-

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even unto twelve, from the sight of God. Again he brought me to the middle of the city, and I saw thrones overspread and robes and crowns placed over them, such that a man can not narrate the excess of their beauty. And I said to the angel who was with me: For whom are these, my Lord? And he said: For those who in simplicity are reconciled with God, and who said in regard to themselves: We are low and despised, and accounted not themselves anything. Now they have the things thou beholdest. These did not know books, nor any other thing; but daily they gave peace to each other for the love of Christ. Some learned ones, how do they talk in their boasting. Thou beholdest these ignorant ones, who did not know anything, how they were worthy of all this glory. Iam sequuntur quae Graecis respondent: And I saw in the centre of the city a great altar, which was very high; and I saw standing on the side of the altar an aged man, great and honoured, and his face shone as the sun in the firmament; and he held in his hand a harp and said: Hallelujah; and the whole city was astonished at his voice; and together they shouted, those that were above the towers, and all said: Hallelujah. And when I saw these things, the foundations of the city were shaken with their shouting. Then I inquired of the angel who was with me: What is this voice which shakes the city and all its inhabitants? And the angel said unto me: This is David, the king and prophet, who sings in the Jerusalem of Christ. As he sang on earth, so sings here David, in spirit, and all the saints are engaged with him, with the voice of shouting; and David the prophet goes forth singing first, while all the saints after him respond: Hallelujah. And I said to the angel who was with me: Why does David sing before this altar, and these saints respond, each in his own place? And the angel answered and said unto me: When Christ the Son of God ascended on high and sat down on the right hand of his Father, this David sang alone, before his ascension, and said thus: Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the king of glory may come in. Many men longed for the singing at that time; but, save that man, none reached it. Again a man hath not permission on earth to offer up sacrifice, without offering praise in it with the songs of the blessed David. Without the praise of David a man presumes not to offer; it is necessary that he sing his songs at the time of offering; for it is the body of Christ.

νοῖς, οὕτως καὶ ἐπὶ γῆς· οὐ γὰρ ἐξὸν χωρὶς τοῦ Δαυὶδ ἀνενεγκεῖν θυσίαν καὶ ἐν τῇ ὥρᾳ τοῦ θυμιάματος τοῦ τιμίου σώματος καὶ αἵματος τοῦ Χριστοῦ· ἀλλὰ καὶ ἀναγκαῖον ψάλλειν τῷ Δαυὶδ τὸ ἀλληλούϊα. 30 καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τί ἑρμηνεύεται τὸ ἀλληλούϊα; λέγεται Ἑβραϊστὶ θεβὲλ μαρημαθά, λαλία τῷ θεῷ τῷ θεμελιοῦντι τὰ πάντα, δοξάσωμεν αὐτὸν ἐπὶ τὸ αὐτό. ὥστε πᾶς ὁ ψάλλων τὸ ἀλληλούϊα θεὸν δοξάζει.

31 Τούτων οὖν οὕτως λαληθέντων μοι ὑπὸ τοῦ ἀγγέλου ἐξή-

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30 θεβὲλ μαρημαθά· ita prorsus | τῷ θεῷ· cdd. τοῦ θεοῦ item ἐπὶ τῷ αὐτῷ. Syriaca: And I said to him: O my Lord, what is the meaning of Hallelujah? And he said unto me: How much thou examinest and askest questions, Paul! Whatever thou desirest to know, know. Hallelujah in the language of the Hebrews means: Praise the Lord. Praise God, who was the first of all. Unto him do the angels, without ceasing, raise Hallelujah, and praise him who sent for us salvation and created for us all things. And I said unto him: O my Lord, then every one who says Hallelujah, praises God? And the angel said unto me: If a man sing in the assembly, and those who are near him do not respond Hallelujah, they sin. If those men do not respond, the angels will certainly respond; and if a man is sick or old, and does not respond, the guardian angel responds in his stead. But I declare that every one who is strong, and doth not respond, what do they say of him? This proud devil turneth aside; if he despises one response, does he not know that he despises to offer up an offering to God? he does not prize converse with God; for as much as a man offers prayers, he speaks with God; and he who prays not cuts himself off from converse with God.

31 ἀχερούσης ex Amb; Monac ἀχέρουσας. Syrus sic: After these things he led me out without the city, and brought me to the midst of those trees of the Eucharista (ut iam supra pro ἀχέρουσα), and the angel said unto me: This is the land of promise; it is all the delight of the saints. Then he lifted me up, and carried me above the rivers of the sea, and raised me above the sea of the ocean, which sustains the firmament of the lower heaven. And the angel answered and said unto me: Dost thou know whither thou art going, Paul? And I said: I do not know, my Lord. And he said: Follow me, and I will shew thee the place in which the souls of sinners and wicked ones are tormented. And he brought me toward the setting of the sun; and I saw there the end of heaven, made firm on a great river. And I asked him: Which lower deep is this, my Lord? And he said unto me: This is the sea of the ocean which surrounds the whole earth, and the earth is within it. And I saw there coals of fire placed in order, and a flame of fire proceeding from them; and many men are sunk in it, some of them up to the belly, and some to the lips, and some to the head; and they in the fire. And I inquired of the angel: What are these, my Lord? And he said: These made themselves not on a level with the righteous, and not with the wicked: they did not receive repentance, but filled up their life in error, and in serving their body, and did everything in fornication and great sins. They never gave themselves to repentance, and remembered not their end; and when they

γαγέν με ἔξω τῆς πόλεως καὶ τῆς ἀχερούσης λίμνης καὶ τῆς γῆς τῆς ἀγαθῆς, καὶ ἔστησέν με ἐπάνω τοῦ ποταμοῦ τοῦ ὠκεανοῦ τοῦ βαστάζοντος τὸ στερέωμα τοῦ οὐρανοῦ, καὶ εἶπέν μοι· ἐπίστασαι ποῦ πορεύῃ; καὶ εἶπον· οὐχί, κύριε. καὶ εἶπέν μοι· ἀκολούθει μοι, ἵνα σοι ὑποδείξω ἔνθα εἰσὶν αἱ ψυχαὶ τῶν ἀσεβῶν καὶ ἁμαρτωλῶν. καὶ ἦρέν με ἐκ δυσμῶν ἡλίου, καὶ ἦν ἡ ἀρχὴ τοῦ οὐρανοῦ τεθεμελιωμένη ἐπὶ τοῦ ποταμοῦ τοῦ ὠκεανοῦ. καὶ ἰδον ἐπέκεινα τοῦ ποταμοῦ, καὶ οὐκ ἦν ἐκεῖ φῶς, ἀλλὰ σκότος καὶ λύπη καὶ στεναγμός· καὶ ἴδον ποταμὸν κοχλάζοντα, καὶ πολὺ πλῆθος ἀνδρῶν τε καὶ γυναικῶν βεβλημένους ἐν αὐτῷ, τοὺς μὲν ἕως γονάτων, τοὺς δὲ ἕως ὀμφαλοῦ, πολλοὺς δὲ καὶ ἕως κορυφῆς. καὶ ἐπερώτησα· τίνες εἰσὶν οὗτοι; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ ἐν πορνείαις καὶ μοιχείαις ἀμετανόητοι ζήσαντες. [32] καὶ ἴδον ἐκ λιβῶν τοῦ ποταμοῦ ἕτερον ποταμόν, ἔνθα ἐπέρρεεν ποταμὸς πύρινος, καὶ ἦν ἐκεῖ πλῆθος πολλῶν ψυχῶν. καὶ ἐπερώτησα

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died, they came here. And I said to the angel who was with me: Who are those who sink to their knees in the fire? And he said unto me: These, when they go out of the church and have finished prayer, speak idle words, and desire that men should listen unto them; and they raise their voice above their companions. Then I said to him: Who are these that sink to their belly in the fire? And he answered and said unto me: Then, when they partook of the body of our Lord, would commit adultery and fornication, and kept not their body for the honour of their Lord, and restrained not themselves from wantonness until they died. And those who sink up to the lips are those who sang in the church at all times and incited each other, but by tricks and by dissembled love they deceived their companions. Afterwards I saw there, at the setting of the sun, many torments of various kinds, and full of men and women; and a river of fire flowed forth from among them, and they suffered bitter torments. And I saw there deep abysses, and in them many souls fallen upon each other. The depth of that river was thirty cubits and more. And they wept and groaned, while they said all together: Lord, have mercy upon us, O Lord God! And yet there was no mercy upon them. And I inquired of the angel who was with me: Who are these? And he answered and said unto me: These are they who hoped in God, that he might be a helper; but they were at rest on their wealth. And I inquired: O my Lord, from what time are they here? And he said unto me: From ten ages; and still longer will they remain here, age upon age, in this torment. And this abyss has no measure; and it boils more than a cauldron, as you behold.

[32] ἐκ λιβῶν: ita uterque. Syriaca: Then I looked, and saw and behold another deep, which was deeper than the first; and there were in it souls of the wicked. It was so deep that, when souls were cast into it, they would hardly reach the bottom of that deep in a hundred years.

τὸν ἄγγελον· τίνες εἰσὶν οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ κλέπται καὶ λοίδοροι καὶ συκοφάνται, οἵτινες οὐκ ἔθεντο τὸν θεὸν βοηθὸν αὐτῶν, ἀλλ' ἤλπισαν ἐπὶ τῇ ματαιότητι τοῦ πλούτου αὐτῶν. καὶ εἶπον πρὸς αὐτόν· πόσον βάθος ἐστὶν τοῦ ποταμοῦ τούτου; καὶ εἶπέν μοι· μέτρον οὐκ ἔχει τὸ βάθος, ἀλλὰ ἀμέτρητόν ἐστιν. [33] ἐγὼ δὲ στενάξας ἔκλαυσα διὰ τὴν ἀνθρωπότητα. καὶ εἶπέν μοι ὁ ἄγγελος· τί κλαίεις; μὴ σὺ ἐλεήμων ὑπάρχεις ὑπὲρ τὸν θεόν; ἅγιος γὰρ ὢν ὁ θεὸς μετανοῶν ἐπὶ τοῖς ἀνθρώποις ἀναμένει αὐτῶν τὴν ἐπιστροφὴν καὶ μετάνοιαν· ἐκεῖνοι δὲ τῷ ἰδίῳ θελήματι ἀπατώμενοι ἔρχονται ἐνταῦθα καὶ αἰωνίως κολάζονται. [34] καὶ κατενόησα εἰς τὸν πύρινον ποταμόν, καὶ ἴδον ἄνθρωπον γηραλέον συρόμενον ὑπὸ δυῶν, ὃν ἐχάλασαν ἕως γονάτου. καὶ ἐλθὼν ὁ ἄγγελος ὁ Τεμελοῦχος κατεῖχεν ἐν τῇ χειρὶ αὐτοῦ σίδηρον, καὶ ἐν αὐτῷ ἀνέφερεν τὰ ἔντερα τοῦ γέροντος ἐκείνου διὰ τοῦ στόματος αὐτοῦ. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τίς ἐστιν οὗτος ὁ τὴν κόλασιν ταύτην ὑπομένων; καὶ εἶπέν μοι· οὗτος ὁ γέρων ὃν ὁρᾷς πρεσβύτερος ἦν, καὶ ὅτε ἔτρωγεν καὶ ἔπινεν, τότε ἐλειτούργει τῷ θεῷ. [35] καὶ ἴδον ἐκεῖ

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[33] Syriaca: And I, Paul, when I saw these things, wept over the human kind, that there was so much torment for them. And the angel answered and said unto me: Wherefore dost thou weep? why, art thou more merciful than God? And I said: God forbid, O my Lord; for God is good and long-suffering unto the sons of men, and he leaves every one of them to his own will, and he walks as he pleases.

[34] δυῶν ex utroque est, item γονάτου. Syriaca: And I looked again, and saw a river, which was more terrific than the other river. And the angels were bearing off an old man, and they sunk him in the river up to the knees. And there came a minister from the angels, and he held in his hand an iron pitchfork, and it had three tines, and they were extracting the entrails of that old man from the mouth. Then I said to the angel who was with me: What are these torments with which they are tormenting this one? and how bitter they are! And the angel said unto me: This was a priest, and he did not fulfil his ministry as he ought. He ceased not from committing adultery every day. He ate and drank and committed fornication, and the rule of his office he did not fulfil, no, not for a single day.

[35] ζώσεως: ita Monac, η eraso inter ζω et σε; Amb ζωνήσεως | αὐτῷ: hoc spiritu ipsi codices | ἀγαθοσύνη: ita uterque. Syriaca: Again I looked, and saw another old man, whom four angels were carrying off in a severe manner and at a rapid run, and they sunk him up to the knees in that river of fire; and they allowed him not to say: Lord, have mercy upon me; but tormented him with rigour. And I said to the angel who was with me: Who is this, O my Lord?

ἕτερον γέροντα φερόμενον ὑπὸ τεσσάρων ἀγγέλων σπουδαίως· καὶ ἐνέβαλλον αὐτὸν ἐν τῷ πυρίνῳ ποταμῷ ἕως τῆς ζώσεως, καὶ ἐφλέγετο δεινῶς ὑπὸ ἀστραπῶν. καὶ εἶπον τῷ ἀγγέλῳ· τίς ἐστιν οὗτος, κύριε; καὶ εἶπέν μοι· οὗτος ὃν ὁρᾷς ἐπίσκοπος ἦν, καὶ τὸ μὲν ὄνομα ἐκεῖνο ἐπησπάσατο εἶναι αὐτῷ, τῇ δὲ ἀγαθοσύνῃ τοῦ θεοῦ οὐ περιεπάτησεν, κρίσιν δικαίαν οὐκ ἔκρινεν, χήραν καὶ ὀρφανὸν οὐκ ἠλέησεν, οὐδὲ ἦν ἀγαπητικὸς οὐδὲ φιλόξενος· νῦν δὲ ἀπεδόθη αὐτῷ κατὰ τὰ ἔργα αὐτοῦ. [36]καὶ ἔβλεψα, καὶ ἴδον μέσον τοῦ ποταμοῦ ἕτερον ἄνθρωπον ἕως ὀμφαλοῦ ἔχοντα τὰς χεῖρας ὁλαιμάτους, καὶ σκώληκες ἀνήρχοντο διὰ τοῦ στόματος αὐτοῦ. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστιν οὗτος, κύριε; καὶ εἶπέν μοι· οὗτος ὃν βλέπεις διάκονος ἦν, ὅστις ἔτρωγεν καὶ ἔπινεν καὶ διηκόνει τῷ θεῷ. [37]καὶ ἴδον εἰς ἕτερον τόπον, ἔνθα

And he said unto me: O my son, this was a bishop, and he did not pasture well his flock, but made for himself a name in eating and drinking and pleasures; and he remembered not the grace by which I set him over it, and accounted him worthy of the great work, that he should be a shepherd; and he did not judge one righteous judgment, nor had he mercy on the orphans and the widows.

[36] ὁλαιμάτους: ita prorsus codd. Syriaca: And I saw there another man, sunk up to his chin, and he wallowed in blood, and worms were coming out of his mouth; and he was weeping in bitterness, and he was crying out and saying: O Lord, have mercy upon me. And this torment was more severe than all the other torments. And I said to the angel who was with me: Who is this, my Lord? And he said unto me: This was a deacon, and he was wont to eat the sacrament, not according to rule, but with the gluttony of bread; and he did nothing good before God a single day, but committed adultery. Therefore they shew no mercy unto him, and his torments also are without mercy. Quae iam sequuntur, in Graecis locum non habent. Again I saw a man in severe distress, and they cast him into the river of fire. And there came to him an angel, one who presided over the torments, and he held in his hand pincers of fire, very sharp; and he was cutting off the lips of that man, little by little. And when I beheld, I, Paul, wept; and I said unto the angel who was with me: What has this one done? And he said unto me: This one was a reader and a teacher in the world, but he would not himself keep one of the words which he taught; and he died and had not repented. For this reason they torment him. Again I saw another place in which there was devouring fire and a worm, and many men and women were cast into it, and that worm was gnawing and devouring without mercy. And I said to the angel: Who are these, my Lord? And he said unto me: Dost thou see, Paul? These are those who took usury, and placed their hope in their riches, and trusted not in the Lord, that he should be unto them a Saviour; and they died without repentance, and came to this dreadful and bitter torment.

[37] κρινομένους: codd. κρινόμενος | τῶν πλησ. αὐτῶν: codicum scriptura est

ἦν τεῖχος χαλκοῦν πεπυρωμένον, καὶ ἔσωθεν αὐτοῦ ἄνδρας καὶ γυναῖκας κατεσθίοντας τὰς γλώσσας αὐτῶν, δεινῶς κρινομένους. καὶ ἐπερώτησα τὸν ἄγγελον· τίνες οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ καταλαλοῦντες εἰς τὴν ἐκκλησίαν τῶν πλησίον αὐτῶν καὶ μὴ προσέχοντες ἑαυτοῖς τὸν λόγον τοῦ θεοῦ. [38]καὶ ἐπέβλεψα, καὶ ἴδον βόθυνον αἱματωμένον. καὶ εἶπον· τί ἐστιν ὁ βόθυνος οὗτος; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ τόπος ἔνθα βλήσκονται οἱ φάρμακοι καὶ γόητες, καὶ οἱ πόρνοι καὶ οἱ μοιχοί, καὶ οἱ πνίγοντες χήρας καὶ ὀρφανούς. [39]καὶ εἶδον εἰς ἕτερον τόπον γυναῖκας φορούσας μέλανα καὶ ἀπαγομένας ἐν τόπῳ σκοτινῷ. καὶ ἠρώτησα· τίνες οὗτοι, κύριε; καὶ εἶπέν μοι· αὗταί εἰσιν αἳ οὐκ ἤκουσαν τῶν γονέων αὐτῶν, ἀλλὰ πρὸ τῶν γάμων ἐμίαναν τὴν παρθενίαν αὐτῶν. [40]καὶ εἶδον γυναῖκας φορούσας στο-

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τὸν πλησ. αὐτὸν, ex qua τὸν ferri poterat, sed τῶν praestare videbatur. Syriaca: And again he shewed unto me a very distressing place, and more severe than the former one; for there were there men and women gnawing their tongues. And I said unto the angel who was with me: Who are these, my Lord? And he said: These are they who whispered together in church, in the time of the service of the holy ordinances, and listened not to the words of God, but talked idle words, and who forsook the converse with God; and they died without repentance.

[38] τί ἐστιν: ita codices | οὗτος; καὶ εἶπ. μοι: haec a scriptore ab οὗτος ad οὗτος transiliente omissa visa sunt | βλήσκονται: ita codd. Formam ἐπιβλήσκομαι cum similibus compositis apud recentiores inveniri constat. Syriaca: And again I saw another deep, from which issue forth torments; and I saw in it men and women tormented without mercy, some of them up to their lips, and some up to their hand. And I said to the angel: What are these? And he said unto me: These are witches and wizards, who ceased not from their sorceries, till they departed out of the world.

[39] et [40] ἐπιστήκοντας: codd. ἐπεστίκοντας | ἀνιλέως ἔπλησσεν: cdd. ἀνηλεῶς ἔπλησεν. Iidem ἡμῶν pro ὑμῖν. Syriaca h. l. scripta Graecis parum respondent: And I saw again, over on the other side of them, bitter darkness, and there were in it men whose cry rose up unceasingly; and they were crying out and saying: O Lord, have mercy on us, for now we have known the time of repentance. And those angels yet the more tormented them, saying: There is no place for repentance. Had you repented before death, you might perhaps have been accepted. And I, Paul, groaned and wept, and I said: Woe unto you, O wicked ones; wherefore were you born into the world? And he answered and said unto me: It is more needful to weep for the patriarchs and the metropolitans and the bishops; and weep thou over priests and over deacons; for they have all done iniquity, and yet more over lovers of moneys. They loved the torments into which they have fallen, and shewed no mercy; and to them also no mercy comes,

λὰς λευκάς, τυφλὰς δὲ οὔσας, καὶ ἐπιστήκοντας ἐπάνω ὀβελίσκων πυρίνων, καὶ ἄγγελος ἀνιλέως ἔπλησσεν αὐτὰς λέγων· νῦν ἐγνώκατε ποῦ ἔστε· ἀναγινωσκομένων ὑμῖν τῶν γραφῶν οὐ συνήκατε. καὶ εἶπεν πρός με ὁ ἄγγελος· αὗταί εἰσιν αἱ φθείρασαι ἑαυτὰς καὶ τὰ βρέφη αὐτῶν ἀποκτείνασαι. ἦλθον οὖν τὰ βρέφη κράζοντα· ἐκδίκησον ἡμᾶς ἐκ τῶν μητέρων ἡμῶν. καὶ ἐδόθησαν αὐτὰ ἀγγέλῳ ἀπενεχθῆναι αὐτὰ εἰς εὐρύχωρον τόπον, τοὺς δὲ γονεῖς αὐτῶν εἰς αἰώνιον πῦρ.

[41] Καὶ ἐπῆρέν με ὁ ἄγγελος ἐκ τούτων τῶν κολάσεων καὶ ἔστησέν με ἐπάνω φρέατος, ὃ εἶχεν ἐπὶ τοῦ στόματος αὐτοῦ σφραγῖδας ἑπτά. καὶ εἶπεν ὁ ἄγγελος, ὃς ἦν μετ' ἐμοῦ, πρὸς τὸν ἄγγελον τὸν ἐπὶ τοῦ φρέατος τοῦ τόπου ἐκείνου· ἄνοιξον τὸ φρέαρ, ἵνα ἴδῃ ὁ ἀγαπητὸς τοῦ θεοῦ Παῦλος, ὅτι ἐδόθη αὐτῷ ἐξουσία θεωρῆσαι τὰς κολάσεις. καὶ εἶπέν μοι ὁ ἄγγελος τοῦ τόπου· στῆθι μακράν, μέχρις ἂν ἀνοίξω τὰς σφραγῖδας. καὶ ἀνοίξαντος αὐτοῦ ἐξῆλθεν δυσωδία, ἣν οὐκ ἦν ἐπενεγκεῖν. καὶ πλη-

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but they are tormented sevenfold; for they have lost the time of repentance. But God is merciful, who hath left every man to his own will; and they therefore deserve bitter torments.

[41] οὐκ ἦν supplevimus; in cdd. enim nil nisi ἣν ἐπενεγκεῖν scriptum est | οὐχ ὡμολόγησαν (Amb ὁμολ.): uterque οὐκ pro οὐχ | καὶ ὅτι οὐκ: ὅτι supplevimus. Οὐκ h. l. et ante ἐστὶν ita positum est ut ex iis quae praecedunt: οὐχ ὡμολόγησαν, absque negatione ὡμολόγησαν vel potius ἔλεγον huc supplendum sit | βλήσκονται: vide ad sect. 38. Syriaca: And when I was weeping over these things, the angel said unto me: Art thou crazy, Paul? As yet, thou hast not seen bitter torments. Then he carried me to the west, where all the torments were made ready, and he stationed me upon a well, and I saw that the well was sealed with three seals. And the angel who was with me answered and said unto me: Paul, dost thou see this well? Then he said to the angel who stood over the mouth of the well: Open this well for Paul, beloved of our Lord; for our Lord hath given unto him permission that he should see both all the enjoyments and blessings of the righteous, and all the woes and torments of sinners. Then the angel answered and said unto us: Then stand afar off, that the odour of the stench may not reach thee. And when he opened the well, there came forth from it the odour of much stench. And the angel who was with me said unto me, that as for every one who is cast into this well, there will be no remembrance of him, neither with God nor with angels. And I said to the angel who was with me: My Lord, who are these that deserve this pit? And he said unto me: Those who do not confess Jesus Christ nor his resurrection nor his humanity, but consider him as all mortals, and who say that the sacrament of the body of our Lord is bread.

σιάσας τοῦ τόπου ἴδον τὸ φρέαρ ἐκεῖνο σκότους καὶ ζόφους πεπληρωμένον, καὶ πολλὴν στενοχωρίαν ἐν αὐτῷ. καὶ εἶπεν πρός με ὁ σὺν ἐμοὶ ἄγγελος· οὗτος ὁ τόπος τοῦ φρέατος ὃν ὁρᾷς ἀπόβλητός ἐστιν τῆς δόξης τοῦ θεοῦ, καὶ οὐδεὶς τῶν ἀγγέλων δυσωπεῖ ὑπὲρ αὐτῶν· καὶ ὅσοι οὐχ ὡμολόγησαν θεοτόκον τὴν ἁγίαν Μαρίαν, καὶ ὅτι οὐκ ἐνηνθρώπησεν ἐξ αὐτῆς ὁ κύριος, καὶ ὅτι ὁ ἄρτος τῆς εὐχαριστίας καὶ τὸ ποτήριον τῆς εὐλογίας οὐκ ἐστὶν αὐτοῦ σὰρξ καὶ αἷμα, ἐν τῷ φρέατι τούτῳ βλήσκονται· καὶ ὡς προεῖπον, οὐδεὶς ἄγγελος δυσωπεῖ ὑπὲρ αὐτῶν. [42]καὶ ἴδον πρὸς δυσμὰς ἡλίου, ἔνθα ἐστὶν ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ἄνδρας πολλοὺς καὶ γυναῖκας ἐκεῖ βασανιζομένους. καὶ εἶπον τῷ ἀγγέλῳ· τίνες οὗτοι, κύριε; καὶ εἰπέν μοι· οὗτοί εἰσιν οἱ λέγοντες ὅτι οὐκ ἔστιν ἀνάστασις νεκρῶν· καὶ οὐδέποτε γίνεται εἰς αὐτοὺς ἔλεος.

[43]Ταῦτα ἀκούσας ἐγὼ ἔκλαυσα πικρῶς. καὶ ἀτενίσας εἰς τὸ στερέωμα ἴδον τὸν οὐρανὸν ἀνεῳγότα, καὶ Γαβριὴλ τὸν ἀρχάγγελον κατελθόντα μετὰ στρατιᾶς ἀγγέλων, οἵτινες ἐγύρευσαν πάσας τὰς κολάσεις. καὶ ἰδόντες οἱ ἐν ταῖς κολάσεσιν κρινόμενοι ἀνεβόησαν πάντες μιᾷ φωνῇ μεγάλῃ· ἐλέησον ἡμᾶς, Γαβριήλ, ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ· ἠκούσαμεν γὰρ ὅτι ἔστιν κρίσις· ἰδοὺ ἐγνώκαμεν αὐτήν. καὶ ἀποκριθεὶς ὁ ἀρχάγγελος Γαβριὴλ εἶπεν· ζῇ κύριος, ᾧ παρίσταμαι, νύκταν καὶ ἡμέ-

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[42] His nihil est apud Syrum quod respondeat.

[43] νύκταν: ita codd. | δῴη: codicum alter δόει, alter δοεῖ. Syriaca: Then I looked to the west, and behold heaven opened; and Michael, the chief of the angels, he who is over the covenant, descending from heaven, and a host of angels with him; and he came unto those who were in torments. They said unto him: Have mercy on us; we know that thou didst always offer up supplication in our behalf, while we were in the world, and now the fearful judgment of God hath reached us. And the angel answered and said unto them: Hearken, all ye who are in torments; by that Lord before whom I stand, I do not cease to weep on your account. Yet ye, O wicked ones, would not cease to sin, and ye filled up your life with vanity; and now, O ye wicked ones, where are your prayers, and where your repentance, that peradventure there should be unto you mercy? And I, Paul, heard these things from Michael; and those wicked ones were weeping and crying, and their voice was like thunder. And I remembered the words which our Lord spake: There shall be weeping and gnashing of teeth. And the angels with me were crying out and saying: O our Lord, have mercy on the work of thy hand, have mercy on thine image.

ραν ἀδιαλείπτως πρεσβεύω ὑπὲρ τοῦ γένους τῶν ἀνθρώπων· ἀλλ' οὐκ ἐποίησάν τι ἀγαθὸν ἐν τῷ βίῳ ὄντες, ἀλλ' ἐν ματαιότητι ἀνήλωσαν τὸν βίον τῆς ζωῆς αὐτῶν. νῦν δὲ κλαύσω κἀγὼ σὺν τῷ ἀγαπητῷ Παύλῳ· ἴσως σπλαγχνισθῇ ὁ ἀγαθὸς κύριος καὶ δῴη ὑμῖν ἄνεσιν. ὑπήκουσαν δὲ μιᾷ φωνῇ· ἐλέησον ἡμᾶς, κύριε. καὶ προσέπεσαν ἐνώπιον τοῦ θεοῦ καὶ ἱκέτευον λέγοντες· ἐλέησον, κύριε, τοὺς υἱοὺς τῶν ἀνθρώπων, οὓς ἔπλασας κατ' εἰκόνα σήν. [44]καὶ συνεσείσθη ὁ οὐρανὸς ὡς φύλλον, καὶ ἴδον τοὺς κδ' πρεσβυτέρους κειμένους ἐπὶ πρόσωπον, καὶ ἴδον τὸ θυσιαστήριον καὶ τὸν θρόνον καὶ τὸ καταπέτασμα, καὶ πάντα παρεκάλουν τὴν δόξαν τοῦ θεοῦ· καὶ ἴδον τὸν υἱὸν τοῦ θεοῦ μετὰ δόξης καὶ ἰσχύος πολλῆς κατερχόμενον ἐπὶ τῆς γῆς. καὶ ὡς ἐγένετο ὁ ἦχος τῆς σάλπιγγος, ἀνεβόησαν πάντες οἱ ἐν ταῖς κολάσεσιν λέγοντες· ἐλέησον ἡμᾶς, υἱὲ τοῦ θεοῦ· σοὶ γὰρ ἐδόθη ἐξουσία τῶν οὐρανίων καὶ ἐπιγείων καὶ καταχθονίων. καὶ ἦλθεν φωνὴ λέγουσα· ποῖον ἔργον ἀγαθὸν ἐποιήσατε, ὅτι αἰτεῖσθε ἀνάπαυσιν; ἐπράξατε ὡς ἠθελήσατε καὶ οὐκ ἐμετανοήσατε, ἀλλ' ἐν ἀσωτίαις τὸν βίον ὑμῶν ἀνηλώσατε. νῦν δὲ διὰ Γαβριὴλ τὸν ἄγγελον τῆς δικαιοσύνης μου καὶ διὰ Παῦλον τὸν ἀγαπητόν μου δίδωμι ὑμῖν νύκταν καὶ τὴν ἡμέραν τῆς ἁγίας κυριακῆς, ἐν ᾗ ἠγέρθην ἐκ νεκρῶν, εἰς ἀνάπαυσιν. καὶ ἀνεβόησαν πάντες οἱ ἐν ταῖς κολάσεσιν λέγοντες· εὐλογοῦμέν σε, υἱὲ τοῦ θεοῦ τοῦ ζῶντος· βέλτιον ἡμῖν ἡ τοιαύτη ἀνάπαυσις ἢ τὴν ζωὴν ἣν ἐζήσαμεν ἐν τῷ κόσμῳ πολιτευόμενοι.

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[44] ἐμετανοήσατε: ita codices, item rursus νύκταν | ἠγέρθην reposuimus pro ἠγέρθη, quod uterque codex praebet. Ex Syro interprete haec tantum huc spectant: And when these things took place, I, Paul, stood confounded, and I saw the heavens shaking, like trees before the wind. And the gates were opened, and I saw our Lord coming with an escort on the clouds of heaven; and the odour of incense went forth before him from the earth even unto his throne. And I saw twenty-four elders casting themselves down before God and making supplication. And the four winds of heaven worshipped and made supplication before God. And all the angels were crying out and speaking with them. And I heard the voice of our Lord, saying: What do my glorious angels desire? And the angels answered and said: Plenitude of thy mercy unto the sons of men. Then all those who were in the torments lifted up their voice and said: O Lord Jesus Christ, son of the living God, have mercy on the work of thy hands.

[45] Καὶ μετὰ ταῦτα λέγει μοι ὁ ἄγγελος· ἰδού, ἴδες πάσας τὰς κολάσεις· δεῦρο ἀκολούθει μοι, ἵνα σε ἀπάγω εἰς τὸν παράδεισον, καὶ μεταβάλλῃς τὴν ψυχήν σου τῇ θεωρίᾳ τῶν δικαίων· πολλοὶ γὰρ ἐπιθυμοῦσιν τοῦ ἀσπάσασθαί σε. καὶ ἔλαβέν με ἐν ῥιπῇ τοῦ πνεύματος, καὶ εἰσήγαγέν με εἰς τὸν παράδεισον. καὶ λέγει μοι· οὗτός ἐστιν ὁ παράδεισος, ἔνθα παρέβησαν Ἀδὰμ καὶ ἡ Εὔα. καὶ ἴδον ἐκεῖ δένδρον παμμεγέθη ὡραῖον, ἐν ᾧ ἐπανεπαύετο τὸ πνεῦμα τὸ ἅγιον, καὶ ἐκ τῆς ῥίζης αὐτοῦ ἐξήρχετο πᾶν εὐωδέστατον ὕδωρ, μεριζόμενον εἰς τέσσαρα ὀρύγματα. καὶ εἶπα τῷ ἀγγέλῳ· κύριε, τί ἐστιν τοῦτο τὸ δένδρον, ὅτι ἐξέρχεται ἐξ αὐτοῦ πολὺ πλῆθος τοῦ ὕδατος τούτου, καὶ ποῦ προχωρεῖ; καὶ ἀποκριθεὶς εἶπέν μοι· πρὶν γενέσθαι τὸν οὐρανὸν καὶ τὴν γῆν διεμέρισεν αὐτὰ εἰς τέσσαρας ἀρχὰς καὶ κεφαλάς, ὧν τὰ ὀνόματά εἰσιν Φεισών, Γεῶν, Τίγρις, Ἐφράτης. καὶ κρατήσας με πάλιν τῆς χειρὸς ἐπήγαγέν με πλησίον τοῦ ξύλου τῆς γνώσεως ἀγαθοῦ καὶ πονηροῦ. καὶ λέγει μοι· τοῦτό ἐστιν τὸ δένδρον δι' οὗ ὁ θάνατος εἰσῆλθεν εἰς τὸν κόσμον, καὶ ἐκ τοῦ καρποῦ αὐτοῦ ἔλαβεν Ἀδὰμ παρὰ τῆς γυναικὸς αὐτοῦ καὶ ἔφαγεν, καὶ λοιπὸν ἐξεβλήθησαν ἐντεῦθεν. καὶ ὑπέδειξέν μοι ἕτερον δένδρον τῆς ζωῆς, καὶ εἶπέν μοι· τοῦτο φυλάττουσιν Χερουβὶμ καὶ ἡ φλογίνη ῥομφαία. [46] ἐμοῦ δὲ προσέχοντος τῷ ξύλῳ καὶ θαυμάζοντος, ἴδον γυναῖκα ἀπὸ μακρόθεν ἐρχομένην καὶ πλῆθος ἀγγέλων ὑμνούντων αὐτήν. καὶ ἐπηρώτησα τὸν ἄγγελον· τίς ἐστιν αὕτη, κύριε, ἡ ἐν τοσαύτῃ τιμῇ καὶ ὡραιότητι; καὶ λέγει μοι ὁ ἄγγελος· αὕτη ἐστὶν ἡ ἁγία Μαρία ἡ μήτηρ τοῦ κυρίου. καὶ ἐλθοῦσα ἠσπάσατό με λέγουσα· χαίροις, Παῦλε, ἀγαπητὲ τοῦ θεοῦ καὶ τῶν ἀγγέλων καὶ τῶν ἀνθρώπων· σὺ τὸν λόγον τοῦ θεοῦ κατήγγειλας ἐν τῷ κόσμῳ, καὶ ἐκκλησίας συνέστησας, καὶ μαρτυροῦσίν σοι πάντες οἱ σωθέντες διὰ σοῦ· ῥυσθέντες γὰρ ἀπὸ τῆς πλάνης τῶν εἰδώλων διὰ τῆς σῆς διδασκαλίας ἔρχονται ἐνταῦθα.

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[45] δένδρ. παμμεγέθη: sic uterque | φεισών correximus pro φισόν. Intacta reliquimus γεῶν (quod γηών edi solet) et ἐφρατης (quam scripturam etiam codex B in Apocalypsi utroque loco tuetur). Syrus haec non habet, nec magis quae sectionibus 46 et 47 leguntur.

[46] ἐπηρώτησα Monac; ἐπερώτησα Amb | μαρτυρ. σοι: Monac σου pro σοι, Amb plane omittit | τῆς σῆς: σῆς supplevimus.

[47] Ἔτι τούτων λαλούντων μετ' ἐμοῦ, ἀτενίσας εἶδον ἄλλους τρεῖς ἄνδρας ἐρχομένους. καὶ ἐπερώτησα τὸν ἄγγελον· τίνες οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν Ἀβραάμ, Ἰσαὰκ καὶ Ἰακώβ, οἱ προπάτορες οἱ δίκαιοι. καὶ ἐλθόντες ἠσπάσαντό με λέγοντες· χαῖρε, Παῦλε, ἀγαπητὲ τοῦ θεοῦ.... ὁ θεὸς οὐκ ἐλύπησεν ἡμᾶς. ἀλλ' οἴδαμέν σε ἐν σαρκὶ πρὶν ἐξελθεῖν σε ἐκ τοῦ κόσμου. καὶ ἀκολούθως εἴπασίν μοι τὰ ὀνόματα αὐτῶν ἀπὸ Ἀβραὰμ ἕως Μανασσῆ. καὶ λέγει μοι εἷς ἐξ αὐτῶν, Ἰωσὴφ ὁ πραθεὶς ἐν Αἰγύπτῳ· ἄκουσόν μου, φίλε τοῦ θεοῦ Παῦλε· οὐκ ἀπέδωκα τοῖς ἀδελφοῖς μου, οἳ κατηράσαντό με. μακάριος γὰρ ὁ δυνάμενος ὑπομεῖναι πειρασμόν, ὅτι κύριος ἀνταποδώσει αὐτῷ ἑπταπλασίονα τὸν μισθὸν ἐν τῷ μέλλοντι αἰῶνι. [48] καὶ ἔτι τούτου λαλοῦντος μετ' ἐμοῦ, ἴδον ἄλλον ἐρχόμενον μακρόθεν, καὶ ἦν ἡ ὅρασις αὐτοῦ ὡς ὅρασις ἀγγέλου. καὶ ἐπερώτησα τὸν ἄγγελον λέγων· κύριε, τίς ἐστιν οὗτος; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ Μωϋσῆς ὁ νομοθετήσας, δι' οὗ ὁ θεὸς ἐξήγαγεν τοὺς υἱοὺς Ἰσραὴλ ἐκ δουλείας Αἰγύπτου. καὶ πλησίον μου γενάμενος ἠσπάσατό με κλαίων. καὶ εἶπον πρὸς αὐτόν· πάτερ, τί κλαίεις, δί-

[47] Post ἀγαπητὲ τοῦ θεοῦ nonnulla excidisse apparet.

[48] με δεῖ correximus pro με ἄν, quod in cdd. nostris scriptum est. Syrus post verba on the work of thy hands (sect. 44) sic pergit: And I saw a throne, and before it were prophets and behind them apostles and martyrs and confessors, and every one of them in his order. And while I, Paul, was astonished at all this, I saw an old man standing by me, and he was beautiful in appearance, and an angel singing before him. And I inquired of the angel who was with me: Who is this? And he said unto me: This is Moses, the founder of the divine laws. And he drew nigh unto me and inquired after my health, and he was weeping. And I said unto him: Wherefore weepest thou, master? And he said: I weep for the thing that I have planted in the world, and it hath not brought forth fruit; and all the great miracles which God wrought by my hands, they understood not; and they forsook not the worship of idols; and Israel turned not unto the Lord. I declare unto thee, O Paul, that in the hour the cruel ones crucified the Son of God, him who gave unto them laws, at the same time all the angels stood in sorrow, and all the righteous patriarchs did likewise; and the angels desired at once to destroy the crucifiers; but the command of the living God restrained them, that he might fulfil the words of the prophets. But the patriarchs were all looking at me and saying unto me: See, the sons of thy people, what have they done to the Son of God? Therefore I say unto thee, O Paul, blessed art thou, and blessed is the generation of which thou art a minister; and they do not know to what a boon thou dost invite them.

καιος ὢν καὶ πρᾶος; καὶ ἀποκριθεὶς εἶπέν μοι· κλαῦσαί με δεῖ ὑπὲρ πάντα ἄνθρωπον, ὅτι μόχθον κατέβαλλον εἰς λαὸν ἀσύνετον, καὶ καρπὸν οὐκ ἤνεγκαν· καὶ βλέπω τὰ πρόβατα ἅπερ ἐποίμαινον ἐσκορπισμένα, καὶ ὁ μόχθος ὃν ἐμόχθησα διὰ τοὺς υἱοὺς Ἰσραὴλ εἰς οὐδὲν ἐλογίσθη· καὶ τὰς δυνάμεις καὶ στρατιὰς ἴδον ἐμμέσῳ αὐτῶν, καὶ οὐ συνῆκαν· καὶ βλέπω τοὺς ἐξ ἐθνῶν προσκυνοῦντας καὶ πιστεύσαντας διὰ τοῦ λόγου σου καὶ ἐπιστρέψαντας καὶ ἐρχομένους ἐνταῦθα, καὶ ἐκ τοῦ λαοῦ μου τοῦ τοσούτου οὐδεὶς συνῆκεν. ὅτε γὰρ ἐκρέμασαν τὸν υἱὸν τοῦ θεοῦ οἱ Ἰουδαῖοι ἐπὶ τοῦ σταυροῦ, πάντες οἱ ἄγγελοι καὶ ἀρχάγγελοι καὶ οἱ δίκαιοι καὶ πᾶσα κτίσις ἡ τῶν ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων ἐκόψαντο καὶ ἐθρήνησαν κοπετὸν μέγαν· οἱ δὲ ἀσεβεῖς καὶ παράφρονες Ἰουδαῖοι οὐ συνῆκαν· διότι ἡτοιμάσθη αὐτοῖς τὸ πῦρ τὸ αἰώνιον καὶ σκώληξ ὁ ἀκοίμητος.

49 Ἔτι τούτου λαλοῦντος ἦλθον ἄλλοι τρεῖς καὶ ἠσπάσαντό

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49 πριόνι: hoc accentu notatum. Syriaca: And while he was talking, there came unto me twelve others, saying unto me: Art thou Paul, who was called Saul? We have heard before God a good remembrance of thee. Then I said: Who are ye, my masters? tell me. The first one answered and said: I am Isaiah, the distinguished prophet; and Manasseh the son of Hezekiah, sawed me through with a woodsaw. And another answered and said: I am Ezekiel, the son of Buzi, he whom the Jews dragged on the mountain until the brains of my head went out. And all of us, my son, died in this way, and not one of us by a natural death. God constrained us, that we should turn Israel; and every one of us, in some way, they tormented. O Paul, blessed is the people that repents through thee, and blessed is the generation whose minister thou art. And one of them answered and said unto me: My son, I received angels into my house as strangers, and the sons of the city came to take them away from me by force, for wantonness; and I gave them my two daughters, who were virgins, and said unto them: Do unto them as you please; lo, the two know not a man, and to these men do no wickedness; and they listened not unto me. And lo, thou seest, Paul, that every evil-doer is thus rewarded.

His Syrus addit sectionem de Jobo, quae in Graecis non legitur. Constat his: And after these things I saw there coming towards me another old man, whose face and looks shone very brightly, like an angel; and his angel before him, singing and praising. And I said to the angel who was with me: Then, my master, as for every one of the saints, the angel who guideth him in the world is here with him praising; and wherever he goeth, he walketh before him; and the angels and saints have a love that cannot be divided. From the day that they do the will of God, they do not separate from them; and in every place where they sojourn, the praise of the Lord is in their mouth. Then I inquired of the angel who was with me: Who is this old man, master? And he

με λέγοντες· χαίροις, Παῦλε, ἀγαπητὲ τοῦ θεοῦ, ἐκκλησιῶν τὸ καύχημα καὶ ἀγγέλων πρόσχημα. καὶ ἠρώτησα· τίνες ἐστὲ ὑμεῖς; καὶ ὁ πρῶτος εἶπεν· ἐγώ εἰμι Ἡσαΐας, ὃν ἔπρησεν Μανασσῆς ἐν ξυλίνῳ πριόνι. καὶ ὁ δεύτερος εἶπεν· ἐγώ εἰμι Ἱερεμίας, ὃν ἐλιθοβόλησαν οἱ Ἰουδαῖοι, ἀλλ' ἔμειναν πυρούμενοι τῷ αἰωνίῳ πυρί. καὶ ὁ τρίτος εἶπεν· ἐγώ εἰμι Ἰεζεκιήλ, ὃν ἔπειραν οἱ χριστοκτόνοι· ταῦτα πάντα ὑπεμείναμεν, καὶ τὴν λιθίνην καρδίαν τῶν Ἰουδαίων οὐκ ἠδυνήθημεν ἐπιστρέψαι. καὶ ἔρριψα ἑαυτὸν ἐπὶ πρόσωπον, δεόμενος τῆς ἀγαθότητος τοῦ θεοῦ, ὅτι ἐποίησεν ἔλεος μετ' ἐμοῦ λυτρωσάμενος ἐκ τοῦ γένους τῶν Ἑβραίων. καὶ ἦλθεν φωνὴ λέγουσα· μακάριος εἶ σύ, Παῦλε, ἀγαπητὲ τοῦ θεοῦ, καὶ μακάριοι οἱ πιστεύσαντες διὰ σοῦ εἰς τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι αὐτοῖς ἡτοιμάσθη ἡ αἰώνιος ζωή.

50 Ἔτι ταύτης τῆς φωνῆς λεγούσης ἦλθεν ἄλλος κράζων· μακάριος εἶ, Παῦλε. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστιν

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said unto me: This is righteous Job. And he drew nigh unto me and gave me a salutation and said unto me: Paul, thine honour and remembrance are always with God and among all the saints. And I am Job, who endured many temptations from Satan. Thirty years he left me, until I fell, prostrated and smitten with evil boils. Worms swarmed upon me, and every one of them about three fingers. And Satan daily uttered threats over me, saying: Curse thy God and die. And when he prompted my sons with me to come and comfort me, then Satan would say with their tongue: How much Job suffers these torments and the plague of boils. And every day he urged them to say to me: Blaspheme against the living God and die. But I yielded not to the desire of the wicked one, but always said: The Lord gave, and the Lord hath taken away; blessed be his name. It were better for me that I should remain under the scourge with which I was so much distressed, all the days of my life, than that I should blaspheme against God. And I would not cease from blessing his name, and he was long-suffering unto me in all that distress, for whom everything is easy; for what is the affliction of this world, compared with the promises of God, which he has prepared for his called, and those who delight in his love?

50 Syriaca: And I saw another old man, saying unto me: Peace be unto thee, O Paul. And I said unto the angel who was with me: Who is this old man, my master? And he himself said to me: I am Noah, of the ark of the flood. I was six hundred years old, when I was building the ark for all flesh; and I ceased not to tell the sons of men: Repent of your evil deeds, for behold a flood cometh, and it will destroy you. And they saw that I prayed by night and day for them; bread I ate not in quietness, and the hair of my head I shaved not; and I hoped that peradventure God would shew mercy unto the work of his hands and not destroy it. But they repented not and considered not.

οὗτος, κύριε; καὶ εἶπέν μοι· οὗτός ἐστιν Νῶε ὁ ἐν τῷ καιρῷ τοῦ κατακλυσμοῦ. καὶ ἀσπασάμενοι ἀλλήλους, ἠρώτησα αὐτόν· τίς εἶ; καὶ εἶπέν μοι· ἐγώ εἰμι Νῶε ὁ ἐν ἑκατὸν ἔτεσιν κτίσας τὴν κιβωτόν, καὶ μὴ ἀποδυσάμενος ὃν ἐφόρουν χιτῶνα μηδὲ ξυρησάμενος τὴν κεφαλήν μου, ἀλλὰ καὶ ἐγκράτειαν ἀσκήσας οὐκ ἐπλησίασα τῇ γυναικί μου, καὶ εἰς τὰ ἑκατὸν ἔτη ὁ χιτών μου οὐκ ἐρυπώθη, καὶ ἡ θρὶξ τῆς κεφαλῆς μου οὐκ ἐλαττώθη· καὶ οὐκ ἐπαυσάμην τοῖς ἀνθρώποις κηρύσσειν· μετανοεῖτε· ἰδοὺ γὰρ κατακλυσμὸς ἔρχεται. καὶ οὐδεὶς συνῆκεν, ἀλλὰ πάντες ἐξεμυκτήριζόν με, μὴ φειδόμενοι τῶν ἀνομιῶν αὐτῶν, ἕως οὗ ἦλθεν τὸ ὕδωρ τοῦ κατακλυσμοῦ καὶ ἀπώλεσε πάντας.

[51] Καὶ ἀποβλέψας ἴδον ἄλλους δύο ἀπὸ μακρόθεν. καὶ ἐπε-

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[51] ἐνὼχ καὶ ἠλίας: rectius apud Syrum de Helia et Elisa scribi videtur. Ceterum post verba ἐπὶ τὴν γῆν pauca tantum perisse, ut per se probabile est, ita ex Syro intellegitur. Post Heliae enim orationem ille angelum a Paulo discessisse significat et Paulum sibi ipsi esse redditum. Quid praeterea ex Syro ad Graecum textum supplendum faciat dubium est; Syrus enim ea quae de libello Pauli sub fundamento domus Tarsi invento ab initio Graeci textus scripta sunt ad finem narrationis transtulit, quemadmodum iam supra ad sect. 2. dictum est et infra accuratius indicabitur. Legitur autem sectio 51. in Syro sic: And after these things I saw two coming unto me; and the angel who was with me said unto me: These are Elijah and Elisha. And they came unto me and inquired after my health; and Elijah said unto me, while rejoicing with me: I prayed before God concerning the people of Israel, and it rained not upon them rain for three years and six months; for their iniquity was great. I spake unto them, and they would not hear me. And I remembered that whatever a man asks, the Lord granteth it unto him; as David the prophet hath said: The Lord is nigh unto those who call upon him in truth; and he performeth the will of them that fear him. And often the angels asked that he would give them rain, and he gave not, until I called upon him again; then he gave unto them. But blessed art thou, O Paul, that thy generation and those thou teachest are the sons of the kingdom. And know thou, O Paul, that every man who believes through thee hath a great blessing, and a blessing is reserved for him. Then he departed from me.

And the angel who was with me led me forth, and said unto me: Lo, unto thee is given this mystery and revelation; as thou pleasest, make it known unto the sons of men. (Quae iam sequuntur, potius ab interprete inventa quam translata videntur.) And I, Paul, returned unto myself, and I knew all that I had seen; and in life I had not rest that I might reveal this mystery; but I wrote it, and deposited it under the ground and the foundation of the house of a certain faithful man, with whom I used to be in Tarsus, a city of Cilicia. And when I was released from this life of time, and stood before my Lord, thus said he unto me: Paul, have we shewn all these things unto thee, that thou shouldst deposit them under the foundation of a house? Then send and disclose, concer-

ρώτησα τὸν ἄγγελον· τίνες εἰσὶν οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν Ἐνὼχ καὶ Ἡλίας. καὶ ἐλθόντες ἠσπάσαντό με λέγοντες· χαίροις, Παῦλε, ἀγαπητὲ τοῦ θεοῦ. καὶ εἶπον πρὸς αὐτούς· τίνες ἐστὲ ὑμεῖς; καὶ ἀποκριθεὶς Ἡλίας ὁ προφήτης εἶπέν μοι· ἐγώ εἰμι Ἡλίας ὁ προφήτης ὁ προσευξάμενος εἰς τὸν θεόν, καὶ ἐποίησεν ἔτη τρία καὶ μῆνας ἓξ μὴ κατελθεῖν ὑετὸν ἐπὶ τῆς γῆς διὰ τὰς ἀδικίας τῶν υἱῶν τῶν ἀνθρώπων. πολλάκις γοῦν καὶ οἱ ἄγγελοι παρεκάλεσαν τὸν θεὸν διὰ τὸν ὑετόν· καὶ ἤκουσα· μακροθυμήσατε, ἕως ἂν ὁ ἀγαπητός μου Ἡλίας προσεύξεται, κἀγὼ ἀποστείλω τὸν ὑετὸν ἐπὶ τὴν γῆν.....

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ning this Revelation, that men may read it, and turn to the way of truth, that they also may not come to these bitter torments.

Haec verba excipit historia libri inventi. Initium quod supra non ad verbum adscripsimus, ita se habet: And thus was this Revelation discovered. When this Paul the apostle was in Tarsus, a city of Cilicia, in the house of an honourable man, the angel of the Lord appeared in a dream unto that man and said unto him: Destroy the foundation of this house, and the thing thou findest take. And the man did not understand; he thought that it was a lying dream, and paid no attention. And again he returned to him the second time, and urged him saying: I say unto thee, O man, pull down all the foundation of this house, and see everything that thou findest in it, take it and make it known unto the sons of men, that they may turn from the evil way unto life. Post haec legitur: Then that man arose in wrath etc., ut iam exscriptum est.

IV. APOCALYPSIS IOHANNIS.

Ἀποκάλυψις τοῦ ἁγίου Ἰωάννου τοῦ θεολόγου.

1 Μετὰ τὴν ἀνάληψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ παρεγενόμην ἐγὼ Ἰωάννης μόνος ἐπὶ τὸ ὄρος τὸ Θαβώρ, ἔνθα καὶ τὴν ἄχραντον αὐτοῦ θεότητα ὑπέδειξεν ἡμῖν, καὶ μὴ δυνηθέντος μου στῆναι ἔπεσα ἐπὶ τὴν γῆν καὶ ηὐξάμην πρὸς κύριον καὶ εἶπον· κύριε ὁ θεός μου, ὁ καταξιώσας με δοῦλόν σου γενέσθαι,

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*ἀποκάλυψις cum ABCFG: D ἡ ἀποκ., E ἐρώτησις | τοῦ ἁγίου (ita CD; B add καὶ πανευφήμου ἀποστόλου καὶ εὐαγγελιστοῦ, item FG ἀποστ. καὶ εὐαγγ.) ἰω. τοῦ ϑεολ. (G add καὶ περὶ τοῦ ἀντιχρίστου): A ἰω. ἀποστ. καὶ εὐαγγελ. ἐπιστηϑείου ἠγαπημένου παρϑένου τοῦ ϑεολόγου· περὶ τῆς συντελείας καὶ περὶ τοῦ ἀντιχρίστου. E τοῦ ἁγί. ἰω. τοῦ ϑεολ. περὶ τῆς παρουσίας τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ καὶ περὶ τῆς συντελείας.

1 ἀνάληψιν: D (ex errore) ἀποκάλυψιν | παρεγενόμην cum DE: BCFG παραγενόμενος | ἐγὼ ἰω.: BF add ὁ ϑεολόγος | μόνος: BF om | ἐπὶ τὸ ὄρος τὸ (cum DG, item F; E om) ϑαβώρ (F ϑαβώριον?): BC ἐν τῷ ὄρει τῷ (C om) ϑαβώρ | ἔνϑα κ. τ. ἄχρ. αὐτ. ϑεότητα (C ϑεότηταν) ὑπέδειξ. (D ἔδειξ.) ἡμῖν (C add ἐν γὰρ τῷ ὄρει ἐκείνῳ ἔδειξεν ἡμῖν τὴν ϑεότηταν) cum CDFG: B ἐν ᾧ ὑπέδειξ. ἡμῖν τὴν ϑεότητα, E om | καὶ μὴ δυν. μου στῆν. ἔπεσα usque εἶπον cum D: E καὶ ἐκτείνας τὰς χεῖρας πρὸς τὸν οὐρανὸν εἶπον, C ἐπεσάμην (sed scriptum est ἐπέσαμεν) ἐπὶ πρόσωπον ἐπὶ τὴν γῆν, καὶ ἀνελϑόντος μου ἐν τῷ τόπῳ ἐκείνῳ, καὶ ἀτενίσας εἰς τὸν οὐρανὸν καὶ τὰς χεῖράς μου ἐκπετάσας εἰς τὸ ὕψος τοῦ οὐρανοῦ ηὐξάμην πρὸς κύριον καὶ εἶπον, F (item G?) ἐλϑόντος δέ μου ἐν τῷ τόπῳ ἐκείνῳ, καὶ ἀτενίσας τοῖς ὀφϑαλμοῖς εἰς τὸν οὐρανὸν ηὐξάμην πρ. κύρ. λέγων, B om usque finem sectionis. A post τοῦ κυρ. ἡμῶν ἰησ. χριστοῦ sic pergit: ἔπεσον ἐγὼ ἰωάνν. ἐπὶ τὴν γῆν, καὶ ἦρα τὰς χεῖράς μου εἰς τὸν οὐρανὸν καὶ τὸ ὄμμα, καὶ ηὐξάμην πρ. κύρ. τὸν ϑεόν μου καὶ εἶπον | κύριε ὁ ϑε. μου cum EFG: A κύρ. μου ἰησοῦ χριστέ, C κύριε ἰησοῦ χριστέ, D κύρ. ἡμῶν ἰησοῦ χριστέ, ϑεὲ

ἄκουσον τῆς φωνῆς μου καὶ δίδαξόν με περὶ τῆς ἐλεύσεώς σου· ὅταν μέλλῃς ἔρχεσθαι ἐπὶ τῆς γῆς, τί μέλλει γενέσθαι; ὁ οὐρανὸς καὶ ἡ γῆ καὶ ὁ ἥλιος καὶ ἡ σελήνη τί μέλλουσι γενέσθαι ἐν τοῖς καιροῖς ἐκείνοις; ἀποκάλυψόν μοι πάντα. θαρρῶ γὰρ ὅτι ὑπακούεις τῷ δούλῳ σου.

2 Καὶ ἐποίησα ἡμέρας ἑπτὰ προσευχόμενος, καὶ μετὰ ταῦτα νεφέλη φωτεινὴ ἥρπασέν με ἀπὸ τοῦ ὄρους καὶ ἔστησέ με πρὸ προσώπου τοῦ οὐρανοῦ, καὶ ἤκουσα φωνῆς λεγούσης μοι· ἀνάβλεψον, δοῦλε τοῦ θεοῦ Ἰωάννη, καὶ γνῶθι. καὶ ἀναβλέψας εἶδον ἀνεῳγότα τὸν οὐρανόν, καὶ ἐξήρχετο ἀπὸ τῶν ἔνδοθεν τοῦ οὐρανοῦ ὀσμὴ ἀρωμάτων εὐωδίας πολλῆς, καὶ εἶδον φωτοχυσίαν

ὑπεράγαθε | δοῦλόν (E ἀνάξιον δοῦ.) σου: D om σου | ἄκουσον: F εἰσάκουσον | A om τῆς φωνῆς | καὶ δίδ. με περὶ τῆς ἐλ. σου (E ἁγίας σου ἐλ. et add καὶ περὶ τῶν ἐσχάτων ἡμερῶν): F om | ὅταν (E praem ὅταν μέλλῃ βασιλεύειν ὁ ἀντικείμενος διάβολος καὶ) μέλλῃς (D μέλλεις) ἔρχ. (D εἰσέρχ.) ἐπὶ τῆς γῆς (ita DEF; AC ἐπὶ τὴν γῆν) | τί μέλλει γενέσθαι (C γίνεσθ.) ὁ οὐρ. καὶ ἡ γῆ (C om κ. ἡ γῆ) - - τί μέλλουσι (C πῶς ἢ τί μέλλῃ) γεν. ἐν (C om) τ. καιρ. ἐκείν. cum DC: E τί μέλλῃ γενέσθαι ὁ οὐρ. καὶ ἡ γῆ καὶ ἡ σελ. καὶ τὰ λοιπὰ πάντα τοῦ κόσμου τούτου, F καὶ (ὁ?) οὐρ. τί μέλλῃ γεν. καὶ ἡ γῆ καὶ θάλασσα τί μέλλουν γενέσθαι ἐν τῷ καιρῷ ἐκείνῳ, A καὶ τί μέλλει γενέσθ. ἐν τοῖς καιρ. ἐκείνοις | ἀποκ. (A καὶ ἀπ.) μ. πάντα (E περὶ πάντων τούτων): A add περὶ τοῦ οὐρανοῦ καὶ τῆς γῆς, τοῦ ἡλίου καὶ τῆς σελήνης καὶ τῶν ἀστέρων | θαρρ. γὰρ (E add εἰς σὲ δέσποτα): A ὅτι θαρρ., D θαρρῶ | ὅτι ὑπ. τῷ δούλῳ (ita DE; C τὸν δοῦλον) σου (C σόν): A πάντοτε εἰσακούεις μου τοῦ δούλου σου, F (certe Birchio teste) ὑπακούῃς μου ὡς δοῦλός σου

[2] καὶ ἐποίησα cum AD: CEFG καὶ ποιήσας (C ποιήσαντος) | καὶ με. ταῦτα: E εὐθέως, F ἰδοὺ | νεφ. φωτεινὴ (F φωτὸς) ἥρπ. με ἀπ. τ. ὄρ. κ. ἔστ. με (F om ἀπὸ usque ἔστ. με) usque οὐρανοῦ cum AD(F)G: C ἥρπασάν (sic) με ἀπ. τ. ὄρ. κ. ἔστησέν με etc; E ἥρπασέ με ἐν νεφέλῃ καὶ παρέστησέν με πρὸ προσώπ. αὐτοῦ. B post ἡμῖν τὴν θεότητα (vide sub 1) sic pergit: ἐπὶ ἡμέρας ἑπτὰ νηστίᾳ καὶ ἀγρυπνίαις, περιευχόμενος τῷ θεῷ ἵνα πλατύτερον δείξῃ ἡμῖν τὰ ἀπόρρητα τῆς συντελείας τοῦ αἰῶνος. καὶ ἰδοὺ ἦλθεν νεφέλη φωτεινὴ καὶ ἥρπασέ με πρὸ προσώπ. τοῦ οὐρ. | ἀνάβλεψ. - τ. θε. (C κυρίου pro τ. θε.) - γνῶθι (D εἰδέ) cum ACD; item E sed add πάντα τὰ μέλλοντα γενέσθαι: F ἄκουσον δίκαιε Ἰω. καὶ γνῶθι. B ἀνάβλ. καὶ θεώρησον δίκαιε Ἰω. | ἀνάβλέψας εἶδον (ita DEF; A ἴδον): C ἀνέβλεψα καὶ ἴδον, B καὶ ἀνέτεινα τὸ ὄμμα καὶ ἴδον (cod. οἶδον) | ἀνεωγότα (B post οὐρ.) τὸν οὐρ. cum DB: FE ἀνεωγμένον (E post οὐρ.) τὸν οὐρ., CA ἀνεωγότας (sed C - τα, A post οὐρ.) τοὺς οὐρανούς | καὶ ἐξήρχ. ἀπὸ τῶν (A om ἀ. τ.) ἔνδ. τ. οὐρ. cum CEA: D praem καὶ εἶδον, sed om ἀπὸ usque οὐρ., F κ. ἐξήρχ. ἀπ' αὐτοῦ, B om | ὀσμὴ (F ὡς ὀσμὴ) ἀρ. εὐωδ. (F πλήρης, C πολλῇ εὐωδίᾳ, C εὐωδίας πολλοῦ πλήρης μόσχου) cum A, item CEF: D nil nisi εὐωδίας πλήρης, B om omnia | καὶ εἶδ. φωτοχ. (E φωταγωγίαν) πολλ. παρὰ (E ὑπὲρ) τ. ἥλ. φωτ. (A σφοδρωτέραν) cum ADEG: B καὶ φωτοχ. πο. πα. τ. ἥλ. et add (supra om) καὶ ὀσμὴν ἀρωμάτων, CF σφόδρα (F om) πα. τ. ἥλ. φωτεινοτ.

σιάσας τοῦ τόπου ἴδον τὸ φρέαρ ἐκεῖνο σκότους καὶ ζόφους πεπληρωμένον, καὶ πολλὴν στενοχωρίαν ἐν αὐτῷ. καὶ εἶπεν πρός με ὁ σὺν ἐμοὶ ἄγγελος· οὗτος ὁ τόπος τοῦ φρέατος ὃν ὁρᾷς ἀπόβλητός ἐστιν τῆς δόξης τοῦ θεοῦ, καὶ οὐδεὶς τῶν ἀγγέλων δυσωπεῖ ὑπὲρ αὐτῶν· καὶ ὅσοι οὐχ ὡμολόγησαν θεοτόκον τὴν ἁγίαν Μαρίαν, καὶ ὅτι οὐκ ἐνηνθρώπησεν ἐξ αὐτῆς ὁ κύριος, καὶ ὅτι ὁ ἄρτος τῆς εὐχαριστίας καὶ τὸ ποτήριον τῆς εὐλογίας οὐκ ἐστὶν αὐτοῦ σὰρξ καὶ αἷμα, ἐν τῷ φρέατι τούτῳ βλήσκονται· καὶ ὡς προεῖπον, οὐδεὶς ἄγγελος δυσωπεῖ ὑπὲρ αὐτῶν. [42]καὶ ἴδον πρὸς δυσμὰς ἡλίου, ἔνθα ἐστὶν ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ἄνδρας πολλοὺς καὶ γυναῖκας ἐκεῖ βασανιζομένους. καὶ εἶπον τῷ ἀγγέλῳ· τίνες οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ λέγοντες ὅτι οὐκ ἔστιν ἀνάστασις νεκρῶν· καὶ οὐδέποτε γίνεται εἰς αὐτοὺς ἔλεος.

[43]Ταῦτα ἀκούσας ἐγὼ ἔκλαυσα πικρῶς. καὶ ἀτενίσας εἰς τὸ στερέωμα ἴδον τὸν οὐρανὸν ἀνεῳγότα, καὶ Γαβριὴλ τὸν ἀρχάγγελον κατελθόντα μετὰ στρατιᾶς ἀγγέλων, οἵτινες ἐγύρευσαν πάσας τὰς κολάσεις. καὶ ἰδόντες οἱ ἐν ταῖς κολάσεσιν κρινόμενοι ἀνεβόησαν πάντες μιᾷ φωνῇ μεγάλῃ· ἐλέησον ἡμᾶς, Γαβριήλ, ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ· ἠκούσαμεν γὰρ ὅτι ἔστιν κρίσις· ἰδοὺ ἐγνώκαμεν αὐτήν. καὶ ἀποκριθεὶς ὁ ἀρχάγγελος Γαβριὴλ εἶπεν· ζῇ κύριος, ᾧ παρίσταμαι, νύκταν καὶ ἡμέ-

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42 His nihil est apud Syrum quod respondeat.

43 νύκταν: ita codd. | δῴη: codicum alter δόει, alter δοεῖ. Syriaca: Then I looked to the west, and behold heaven opened; and Michael, the chief of the angels, he who is over the covenant, descending from heaven, and a host of angels with him; and he came unto those who were in torments. They said unto him: Have mercy on us; we know that thou didst always offer up supplication in our behalf, while we were in the world, and now the fearful judgment of God hath reached us. And the angel answered and said unto them: Hearken, all ye who are in torments; by that Lord before whom I stand, I do not cease to weep on your account. Yet ye, O wicked ones, would not cease to sin, and ye filled up your life with vanity; and now, O ye wicked ones, where are your prayers, and where your repentance, that peradventure there should be unto you mercy? And I, Paul, heard these things from Michael; and those wicked ones were weeping and crying, and their voice was like thunder. And I remembered the words which our Lord spake: There shall be weeping and gnashing of teeth. And the angels with me were crying out and saying: O our Lord, have mercy on the work of thy hand, have mercy on thine image.

ραν ἀδιαλείπτως πρεσβεύω ὑπὲρ τοῦ γένους τῶν ἀνθρώπων· ἀλλ' οὐκ ἐποίησάν τι ἀγαθὸν ἐν τῷ βίῳ ὄντες, ἀλλ' ἐν ματαιότητι ἀνήλωσαν τὸν βίον τῆς ζωῆς αὐτῶν. νῦν δὲ κλαύσω κἀγὼ σὺν τῷ ἀγαπητῷ Παύλῳ· ἴσως σπλαγχνισθῇ ὁ ἀγαθὸς κύριος καὶ δῴη ὑμῖν ἄνεσιν. ὑπήκουσαν δὲ μιᾷ φωνῇ· ἐλέησον ἡμᾶς, κύριε. καὶ προσέπεσαν ἐνώπιον τοῦ θεοῦ καὶ ἱκέτευον λέγοντες· ἐλέησον, κύριε, τοὺς υἱοὺς τῶν ἀνθρώπων, οὓς ἔπλασας κατ' εἰκόνα σήν. [44]καὶ συνεσείσθη ὁ οὐρανὸς ὡς φύλλον, καὶ ἴδον τοὺς κδ' πρεσβυτέρους κειμένους ἐπὶ πρόσωπον, καὶ ἴδον τὸ θυσιαστήριον καὶ τὸν θρόνον καὶ τὸ καταπέτασμα, καὶ πάντα παρεκάλουν τὴν δόξαν τοῦ θεοῦ· καὶ ἴδον τὸν υἱὸν τοῦ θεοῦ μετὰ δόξης καὶ ἰσχύος πολλῆς κατερχόμενον ἐπὶ τῆς γῆς. καὶ ὡς ἐγένετο ὁ ἦχος τῆς σάλπιγγος, ἀνεβόησαν πάντες οἱ ἐν ταῖς κολάσεσιν λέγοντες· ἐλέησον ἡμᾶς, υἱὲ τοῦ θεοῦ· σοὶ γὰρ ἐδόθη ἐξουσία τῶν οὐρανίων καὶ ἐπιγείων καὶ καταχθονίων. καὶ ἦλθεν φωνὴ λέγουσα· ποῖον ἔργον ἀγαθὸν ἐποιήσατε, ὅτι αἰτεῖσθε ἀνάπαυσιν; ἐπράξατε ὡς ἠθελήσατε καὶ οὐκ ἐμετανοήσατε, ἀλλ' ἐν ἀσωτίαις τὸν βίον ὑμῶν ἀνηλώσατε. νῦν δὲ διὰ Γαβριὴλ τὸν ἄγγελον τῆς δικαιοσύνης μου καὶ διὰ Παῦλον τὸν ἀγαπητόν μου δίδωμι ὑμῖν νύκταν καὶ τὴν ἡμέραν τῆς ἁγίας κυριακῆς, ἐν ᾗ ἠγέρθην ἐκ νεκρῶν, εἰς ἀνάπαυσιν. καὶ ἀνεβόησαν πάντες οἱ ἐν ταῖς κολάσεσιν λέγοντες· εὐλογοῦμέν σε, υἱὲ τοῦ θεοῦ τοῦ ζῶντος· βέλτιον ἡμῖν ἡ τοιαύτη ἀνάπαυσις ἢ τὴν ζωὴν ἣν ἐζήσαμεν ἐν τῷ κόσμῳ πολιτευόμενοι.

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[44] ἐμετανοήσατε: ita codices, item rursus νύκταν | ἠγέρθην reposuimus pro ἠγέρθη, quod uterque codex praebet. Ex Syro interprete haec tantum huc spectant: And when these things took place, I, Paul, stood confounded, and I saw the heavens shaking, like trees before the wind. And the gates were opened, and I saw our Lord coming with an escort on the clouds of heaven; and the odour of incense went forth before him from the earth even unto his throne. And I saw twenty-four elders casting themselves down before God and making supplication. And the four winds of heaven worshipped and made supplication before God. And all the angels were crying out and speaking with them. And I heard the voice of our Lord, saying: What do my glorious angels desire? And the angels answered and said: Plenitude of thy mercy unto the sons of men. Then all those who were in the torments lifted up their voice and said: O Lord Jesus Christ, son of the living God, have mercy on the work of thy hands.

φανήσεται ὁ ἀρνητὴς καὶ ἐξορισμένος ἐν τῇ σκοτίᾳ, ὁ λεγόμενος ἀντίχριστος. καὶ πάλιν εἶπον· κύριε, ἀποκάλυψόν μοι ποταπός ἐστιν. [7]καὶ ἤκουσα φωνῆς λεγούσης μοι· τὸ εἶδος τοῦ προσώπου αὐτοῦ ζοφῶδες, αἱ τρίχες τῆς κεφαλῆς αὐτοῦ ὀξεῖαι ὡς βέλη, οἱ ὄφρυες αὐτοῦ ὡσεὶ ἀγροῦ, ὁ ὀφθαλμὸς αὐτοῦ ὁ δεξιὸς ὡς ὁ ἀστὴρ ὁ πρωῒ ἀνατέλλων, καὶ ὁ ἕτερος ὡς λέοντος, τὸ στόμα αὐτοῦ ὡς πῆχυν μίαν, οἱ ὀδόντες αὐτοῦ σπιθαμιαῖοι, οἱ δάκτυ-

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νητής: C add καὶ ὑπερήφανος | ἐξορίσμένος (ita omnes) ἐν τῇ σκοτ. (F ἐν τῷ σκότει, BD om ἐν τ. σκ., sed B add διάβολος): C ἐξορ. ὁ ἐν σκοτίᾳ μένων | ὁ λεγόμενος: D om | ἀντίχριστος (D -χρηστος): E add καὶ ὑποδεικνύει τὰ τῆς πλάνης αὐτοῦ φαντάσματα, λέγων· ἐγώ εἰμι ὁ υἱὸς τοῦ ἀνθρώπου, καὶ παραδεικνύει (cod. -δύκνοι) αὐτὸν ὡς θεόν, καὶ στήσει τὸν τόπον αὐτοῦ εἰς τὸν τόπον τοῦ κρανίου, ὅπου ἦλθεν ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ διὰ τοὺς ἐν ᾅδῃ ὀδυρομένους, καὶ ἄρχεται τὸ κρῖναι μετὰ πραότητος καὶ ἐλεημοσύνης πολλῆς καὶ συγχωρήσεως ἁμαρτωλῶν, καὶ ὥς φησι συγχωρεῖ ἁμαρτήματα. καὶ ἀκούσονται οἱ πεπλανημένοι αὐτὴν τὴν συγχώρησιν, καὶ συναχθήσονται ἄγνωστοι καὶ ἀγραμματιστὶ λέγοντες πρὸς ἀλλήλους· μὴ ἄρα εὑρίσκομεν αὐτὸν δίκαιον; ἔστιν ἐπιστηρίζων (in codice: εὑρίσκομεν αὐτόν· δίκαιός ἐστιν ἐπιστηρίζων) ὁ δῆμος τῶν φονευτῶν ἰουδαίων. ὅθεν καὶ ὡς πρότιμον δείκνυσιν αὐτόν, τοῦ τόπου καὶ τοῦ ναοῦ πρόνοιαν ποιούμενος. καὶ λέγουσιν οἱ ἀγνώμονες ὅσα... (cod. ἐνεγκατευσώμεθα?) διὰ τοὺς λόγους καὶ τὰς παραινέσεις τῶν προφητῶν. Quae sequuntur, ad sect. 8. pertinent: καὶ πάλιν ὁ μαθητὴς τοῦ κυρίου ἠρώτησε λέγων· εἰπέ μοι, κύριέ μου, καὶ μετὰ ταῦτα τί μέλλεις ποιεῖν; ἄκουσον, δίκαιε ἰωάννη· θεωρῶν ὁ θεὸς τὴν ἀδικίαν αὐτοῦ ἀποστέλλει ἄγγελον ἐξ οὐρανοῦ, τὸν βαυριήλ (sic), λέγων· ἀπέλθατε, σαλπίσατε (sequitur ἀέρος ἀς, conjeceris simile aliquid ut τοῖς πνεύμασιν ἀέρος ἵνα) κρατήσουσιν τὸν ὑετόν, καὶ ἡ γῆ ξηρανθήσεται, καὶ αἱ βοτάναι (cod. ἡ βατάνες) ψυγήσονται, καὶ ποιήσει τὸν οὐρανὸν χαλκοῦν, ἵνα δρόσον μὴ δώσῃ ἐπὶ τὴν γῆν, καὶ κρύψῃ τὰς νεφέλας εἰς τὰ ἔγκατα τῆς γῆς, καὶ καταστείλῃ (hoc loco -στήλω) κέρας τῶν ἀνέμων, ἵνα μὴ ἄνεμος συστῇ (sic) ἐπὶ (cod. ἀπὸ) προσώπου πάσης τῆς γῆς. καὶ ἔσται θάμβος πολὺ (cod. πολλῇ) ἐπὶ πᾶσαν τὴν γῆν (cf C ad sect. 7). Post haec quae leguntur, vide ad sect. 8; pergitur enim: καὶ εἶπον· κύριε, πόσα ἔτη μέλλουσιν etc. | πάλιν: AE om | εἶπον: B add ἐγὼ ἰωάννης | E κύρ. μου | ἀποκάλ. μοι cum ABDFG: CE om | ποταπ. ἐστ. (G add ὁ ἀντίχριστος, item E οὗτος ὁ ἀντίχρ.): D πῶς μέλλει εἶναι

[7] καὶ ἤκ. φω. λεγ. μοι cum BCD, item F additis ἄκουσον δίκαιε ἰωάννη: E ἄκουσον δίκαιε ἰωάννη, A καὶ εἰπέ μοι· ἄκουσ. δίκ. ἰω. | τὸ (B add μὲν) εἶδος (F praem ἔστω): B τὸ φῶς | ζοφῶδες: A add ἐστιν, B add καὶ μελανώμενον | ὀξεῖαι (AD ὀξὺς, C ὀξὶς, B ὀξήσου, EF om) ὡς (A ὥσπερ, C ὡσεὶ) βέλη (A βέλος, B βελώνια, F φόλλος?): E add ἠκονημένα | οἱ (C ἡ) ὄφρυες (D ὄσφριες, F ωσφριες, B φροῖς, E ὠσφρὺς, C ὀφρὶς) αὐτ. ὡσεὶ ἀγροῦ (D ὡσεὶσαγροῦ, F ὡς ἀγροῦ, C ὡς ἄγριοι, E πάσης δυσωδίας καὶ ἀγριότητος, B corruptissime ἀνδρείου βελόνια ἄγασταχειος): A om | E ὁ μὲν ὀφθ. αὐτ. omisso ὁ δεξ. | ὡς (B om) ὁ (BDEF om) ἀστ. ὁ (DE τὸ, F om) πρωῒ (A πρώην) ἀνατ. | καὶ ὁ ἕτερος (A add αὐτοῦ ὀφθαλμός): F ὁ ἀριστερός | ὡς cum CDF: AE ὥσπερ, B om (sed add εἰδίς sic) | τὸ στ. αὐ. ὡς πῆχ. μίαν (ὡς π. μ. A;

λοι αὐτοῦ ὡς δρέπανα, τὸ ἴχνος τῶν ποδῶν αὐτοῦ σπιθαμῶν δύο, καὶ εἰς τὸ μέτωπον αὐτοῦ γραφὴ ἀντίχριστος· ἕως τοῦ οὐρανοῦ ὑψωθήσεται καὶ ἕως τοῦ ᾅδου καταβήσεται, ποιῶν ψευδοφαντασίας. καὶ τότε ποιήσω τὸν οὐρανὸν χαλκοῦν, ἵνα μὴ δώσει ἐπὶ τὴν γῆν δρόσον· καὶ κρύψω τὰς νεφέλας ἐν ἀποκρύφοις τόποις, ἵνα μὴ ἐπάγωσι δρόσον ἐπὶ τὴν γῆν· καὶ καταστείλω τοῖς κέρασιν τῶν ἀνέμων, ἵνα μὴ πνεύσει ὁ ἄνεμος ἐπὶ τῆς γῆς.

8 Καὶ πάλιν εἶπον· κύριε, καὶ πόσα ἔτη μέλλει ποιεῖν οὗτος ἐπὶ τῆς γῆς; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε

D πήχη α΄, C πήχη, B πλίων πιθαμῦς [σπιθαμῆς]): EF om | σπιθαμιαῖοι (D -μέοι) cum AD: C σπιθαμή, E σπιθαμήν, G σπιθαμῶν, F σπιθαμῶν τριῶν | D τὰ ἴχνη | σπιθαμῶν (B -μὰς) δύο cum DEB; G σπιθαμὰς τρεῖς, AC ὡς σπιθαμαὶ δύο | ἀντίχρ. cum ABF: CD ὁ ἀντ., E οὗτός ἐστιν ὁ ἀντίχρ. | ἕως τ. οὐρανοῦ: A praem οὗτος | ψευδοφαντασίας (B -σίαν, CD ψευδεῖς φαντ.): A add καὶ σημεῖα πολλά | CD χαλκόν | δώσει cum AFG: D ἐπιδώσει, C ἐπάγῃ | ἐν ἀποκρ. τόπ. cum D: CF εἰς τὰ ἔσχατα τῆς θαλάσσης (F γῆς), B εἰς τὰ καταχθόνια | ἐπάγωσι δρ. (F δρ. ἐπάξωσιν) ἐπὶ τὴν γῆν (F τῆς γῆς) cum DF: B βρέξωσιν ἐπὶ τὴν γῆν | καταστείλω cum D: F κατάσχω | πνεύσει etc cum D: F ἄνεμος ἐκκλήψει (sic apud Birch.) ἀπὸ προσώπου πάσης τῆς γῆς. In C pro ἵνα μὴ ἐπάγωσι etc. legitur: καὶ ἔστιν θαμβὸς ὁ ἀὴρ ἐπὶ τῆς γῆς. B pro καὶ καταστείλω etc: καὶ γενήσεται λιμὸς ἰσχυρὸς ἐπὶ προσώπου τῆς γῆς. Praeterea B et E plura propria habent. Ita B post ψευδοφαντασίαν pergit: καὶ ἀγαπήσει πλεῖστα τῶν ἑβραίων γένος· οἱ δὲ δίκαιοι κρυβήσονται καὶ φύγωσιν ἐν ὄρεσι καὶ σπηλαίοις· καὶ πολλοὺς δικαίους τιμωρήσει· καὶ μακάριος ὃς οὐ μὴ πιστεύσει αὐτῷ. καὶ τότε οὐρανὸς οὐ μὴ δώσει δρόσον ἐπὶ τὴν γῆν· κρύψω τὰς νεφέλας etc. E vero post ὡς βέλη ἠκονημένα sic pergit: οἱ ὀδόντ. αὐτοῦ σπιθαμήν· οἱ δάκτ. -- δρέπανα· τὰ σκέλη αὐτοῦ ὅμοια λεκτούρ (?)· τὸ ἴχν. τῶν ποδ. -- δύο· οἱ ὠσφρὺς (sic) αὐτοῦ πάσης δυσωδίας καὶ ἀγριότητος· καὶ εἰς τὸ -- ὁ ἀντίχριστος· κρατῶν ἐν τῇ χειρὶ αὐτοῦ ποτήριον θανάτου, καὶ ἐξ αὐτοῦ πίνουσιν πάντες οἱ προσκυνοῦντες αὐτόν· ὁ μὲν ὀφθαλμὸς -- λέοντος, ὅτε αἰχμαλωτεύθη ὑπὸ τοῦ ἀρχαγγέλου μιχαήλ, καὶ ἦρεν ἐξ αὐτοῦ τὴν θεότηταν. καὶ ἀπεστάλην ἐγὼ ἐκ τῶν κόλπων τοῦ πατρός μου, καὶ συνέστειλα τὴν κεφαλὴν αὐτοῦ τοῦ μεμιαμένου, καὶ ἐσβέσθη ὁ ὀφθαλμὸς αὐτοῦ· καὶ ὧδε (?) προσκυνήσουσιν αὐτόν, γράφει (adde εἰς?) αὐτῶν τὰς χεῖρας τὰς δεξιάς, ἵνα καθέζονται μετ' αὐτοῦ (cod. αὐτῶν) εἰς τὸ πῦρ τὸ ἐξώτερον· καὶ ἄλλω (?) περισφαγισθῆναι (? περισφραγ.?) οὐ δύναται· καὶ πάντες οἱ μὴ βαπτισθέντες (cod. -σθῆναι) καὶ μὴ πιστεύσαντες, τετήρηται αὐτοῖς πᾶσα ὀργὴ καὶ θυμὸς (cod. πάσης ὀργῆς κ. θυμοῦ) τοῦ θεοῦ. καὶ εἶπον· κύριέ μου, καὶ τί (sic) σημεῖα ποιεῖ (cod. πιοῖ); ἄκουσον, δίκαιε ἰωάννη· ὄρη καὶ βουνοὺς μετακινήσει, καὶ διανεύσει τῆς μεμιαμένης χειρὸς αὐτοῦ· δεῦτε πρός με πάντες, καὶ διὰ φαντάσματα καὶ πλάνης (sic) συνάγονται ἐν τῷ ἰδίῳ τόπῳ· νεκροὺς οὐκ (sic, potius ἐξ-?) ἐγείρει· τὰ δὲ πάντα ὅλα ὡς θεὸς ὑποδεικνύει.

[8] B καὶ πάλιν ἐρώτησα καὶ (ita AD; C om) πόσα -- ἐπὶ τῆς γῆς (A ἐπὶ τὴν γῆν): B πόσα ἔτη μέλλουσι οὕτω γενέσθαι, E πόσα ἔτη μέλλουσιν γενέσθαι ταῦτα | καὶ ἤκουσα φ. λε. μοι: E καὶ λέγει μοι | ποιήσω: G teste Birch. ποίη-

Ἰωάννη· τρία ἔτη ἔσονται οἱ καιροὶ ἐκεῖνοι, καὶ ποιήσω τὰ τρία ἔτη ὡς τρεῖς μῆνας, καὶ τοὺς τρεῖς μῆνας ὡς τρεῖς ἑβδομάδας, καὶ τὰς τρεῖς ἑβδομάδας ὡς τρεῖς ἡμέρας, καὶ τὰς τρεῖς ἡμέρας ὡς τρεῖς ὥρας, καὶ τὰς τρεῖς ὥρας ὡς τρεῖς στιγμάς, καθὼς εἶπεν ὁ προφήτης Δαυίδ· τὸν θρόνον αὐτοῦ εἰς τὴν γῆν κατέρραξας, ἐσμίκρυνας τὰς ἡμέρας τοῦ χρόνου αὐτοῦ, κατέχεας αὐτῷ αἰσχύνην. καὶ τότε ἀποστελῶ Ἐνὼχ καὶ Ἡλίαν πρὸς ἔλεγχον αὐτοῦ. καὶ ἀποδείξωσιν αὐτὸν ψεύστην καὶ πλάνον, καὶ ἀνελεῖ αὐτοὺς ἐπὶ τὸ θυσιαστήριον, καθὼς εἶπεν ὁ προφήτης· τότε ἀνοίσωσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

9 Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλει γενέσθαι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε τελευτήσει πᾶσα φύσις ἀνθρωπίνη, καὶ οὐκ ἔστιν ἄνθρωπος ζῶν ἐπὶ πᾶσαν τὴν γῆν. καὶ πάλιν εἶπον· κύριε, ἀπὸ τότε τί μέλ-

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σιν ἔχων | καὶ τ. τρ. ὥρας ὡς τρ. στιγμάς (C ὡς στιγμὴν μίαν): E om; A vero add καὶ αἱ τρεῖς στιγμαὶ ὡς τρεῖς ῥοπαί· αἱ τρεῖς ῥοπαί εἰσιν τὸ καμμῦσαι καὶ ἀναβλέψαι (in ipso codice haec scripta sunt: κ. οι τρεις στιγμαις ως τρεις ρωπαις· οι τρεις ρωπαις εισιν το καμησαι κ. αν.) | C προεῖπεν | A om δαυίδ | DE κατέραξας | D ante κατέχεας αὐτῷ (pro his A κατέσχε αὐτόν) in margine additum habet ἔδωκας ἐντροπήν | αἰσχύνην: F ἰσχύν | C ἀποστέλλω | BF ἔνωχον | αὐτοῦ: A add τοῦ δεινοῦ θηρίου | ἀποδείξωσιν DF; A ἀποδείξω: CE ἀποδιώξουσιν | C ὡς ψεύστην, D ψεύστ. ὄντα | B ἐλέγχειν αὐτὸν πᾶσιν τοῖς ἀνθρώποις ψεύστην καὶ ἀπάνθρωπον καὶ υἱὸν τῆς ἀπωλείας καὶ ἐλέγξονται αὐτοῦ κατὰ πρόσωπον εἶναι ἀντίχριστον πλάνον καὶ σατανᾶν τῆς θεωρίας αὐτοῦ· καὶ μὴ φέρων ἔλεγχον ὡς ἀπατεὼν (pergit καὶ μάχα quae non intellego; μαχαίρᾳ?) ἀνελεῖ τὰς κεφαλὰς ἡμῶν, καθὼς etc. | δαυίδ cum CEF; ABD om | ἀνοίσωσιν cum ACDF; E ἀνοίσουσιν. B a verbis καθὼς εἶπ. ὁ προφ. transilit ad similia ea quae sequuntur, omissis τότε ἀνοίσωσιν usque μετὰ τῶν κεράτων ἐκείνων, καθὼς etc.

9 κύριε: D om | μέλλει γενέσθαι cum AF; CD μέλλεις ποιεῖν. E om καὶ πάλιν usque δίκ. ἰωάννη. Sed habet infra post verba ὅλα ὡς θεὸς ὑποδεικνύει (exeunte sect. 7), ubi pergit: καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον δίκ. ἰω., καὶ ἀπὸ τότε οὐκ ἔστιν ἄνθρωπος ζῶν ἐπὶ πρόσωπον πάσης τῆς γῆς. καὶ τότε ἀποστελῶ etc. | D om ἄκουσ. δίκ. (A om) ἰωάνν. | τότε: E καὶ τότε | τότε τελευτήσει (E -τήσουσιν) -- ἀνθρωπίνη (EF ἀνθρώπων) usque γῆν: A om | F om καὶ οὐκ ἔστ. ἄνθρ. ζῶν | DE om ἐπὶ πᾶ. τ. γ. Post ἄνθρωπ. ζῶν E multa propria habet, sed mira vitiositate scripta sunt. Pauca inde excerpsisse satis erit. Pergit: συμψυγήσεται („exsiccabitur": simile quid coniiciendum erit pro συψυψήγεται, quod codex habet) ἡ γῆ ἀπὸ τοῦ καύσωνος (additur ἑνὸς) τοῦ ἡλίου· οὐαὶ τοὺς φθάσαντας τότε -- τότε οἱ ἔχοντες χρυσίον καὶ ἀργύριον ῥίπτουσιν αὐτὰ ἐν ταῖς πλατείαις καὶ ἐν παντὶ τόπῳ τῆς οἰκουμένης, καὶ οὐδεὶς αὐτὰ ἐπιμελετᾷ -- σκεύη ἐλεφάντινα, ἱμάτια ἐκ λίθου καὶ μαργαρίτου ἐν ταῖς πλατείαις ῥίπτουσιν αὐτά· βασιλεῖς καὶ ἄρχοντες λιμῷ

λεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποστελῶ ἀγγέλους μου, καὶ ἀροῦσιν τὰ κέρη τοῦ κριοῦ τὰ κείμενα ἐπὶ τὴν νεφέλην, καὶ ἐξέλθωσιν ἔξω τοῦ οὐρανοῦ καὶ σαλπίσουσιν Μιχαὴλ καὶ Γαβριὴλ μετὰ τῶν κεράτων ἐκείνων, καθὼς προεῖπεν ὁ προφήτης Δαυίδ, ἐν φωνῇ σάλπιγγος κερατίνης· καὶ ἀκουτισθήσεται ἡ φωνὴ τῆς σάλπιγγος ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης· καὶ ἀπὸ τῆς φωνῆς ἐκείνης τῆς σάλπιγγος σαλευθήσεται πᾶσα ἡ γῆ, καθὼς προεῖπεν ὁ προφήτης, καὶ ὑπὸ τὴν φωνὴν τοῦ στρουθίου ἀναστήσεται πᾶσα βοτάνη, τουτέστιν ὑπὸ τὴν φωνὴν ἀρχαγγέλου ἀναστήσεται πᾶσα φύσις ἀνθρωπίνη.

τηκόμενοι· πατριάρχαι καὶ ἡγούμενοι, πρεσβῦται καὶ λαοί (verbum deest)· ποῦ ὁ οἶνος ὁ καλὸς καὶ ἡ τράπεζα καὶ ἡ φαντασία τοῦ κόσμου; καὶ οὐ μὴ εὑρεθῇ ἐν ὅλῳ τῷ κόσμῳ -- καὶ τελευτήσουσιν οἱ ἄνθρωποι ἐπὶ τὰ ὄρη καὶ ἐν ταῖς πλατείαις καὶ ἐν παντὶ τόπῳ τῆς οἰκουμένης· καὶ ἐκ τῆς δυσωδίας τῶν θανόντων τελευτήσουσιν καὶ οἱ ζῶντες· φεύγουσιν εἰς τὰ ὄρη καὶ κρύπτονται ἐν αὐτοῖς εἰς τὰ σπήλαια -- οἱ σπλαγχνικοὶ ἀδελφοὶ πίπτουσιν ὁμοθυμαδὸν καὶ ἀποθνήσκουσιν καὶ πᾶς ὁ κόσμος ὑπὸ θανάτου τελευτῶσιν. καὶ ἤκουσα (ante haec excidisse videtur quaestio) φωνῆς λεγούσης μοι· ἄκουσον δίκαιε ἰωάννη· ὅστις οὐ προσκυνεῖ τὸ θηρίον ἐκεῖνο καὶ τὰ φαντάσματα αὐτοῦ, μάρτυς κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν καὶ ζωὴν αἰώνιον κληρονομήσει μετὰ τῶν ἁγίων μου. Post haec leguntur quae inde a sectione sexta exeunte edidimus. Pergitur enim: καὶ εἶπον· κύριέ μου ποταπός ἐστιν οὗτος ὁ ἀντίχριστος. ἄκουσον, δίκ. ἰω. τὸ μὲν εἶδος τοῦ προσώπου etc., de quibus iam relatum est supra ad sect. 7. | καὶ πάλιν εἶπον· κύ. (F add καὶ, item A) ἀπὸ -- μέλλεις ποιεῖν (F μέλλη γενέσθαι, item A μέλλει γεν.) -- ἰωάννη cum CF (item A qui a priore καὶ πάλιν εἶπον cum seqq. ad posterius transilit); D (E) om | τότε: D καὶ, E καὶ τότε | ἀροῦσιν cum A (is om ἀποστελῶ ἀγγ. μου καὶ) CF; D ἄρωσιν | κέρη: ita (vel κέρι) ACD; F tantum teste Birchio κέρατα | τὰ κείμενα ἐπὶ (A ὑπὸ) τὴν νεφ. (G τῆς νεφέλης): F τὰ ὑπὸ νεφελῶν, D om | ἐξέλθωσιν (C -θων): D ἐξέρχονται, sed servato καὶ sq. | C ἔξωθεν | A καὶ σαλπίσει | D μιχ. κ. γαβρ. ante καὶ σαλπ. pon | προεῖπεν cum CDF; A εἶπεν | προφήτης: D δίκαιος | ἐν (B om) φω. σάλπ. κερ. cum ADF (B); C ἐν σάλπιγξιν ἐλαταῖς καὶ φωνῇ σάλπ. κερ. | ἀκουτισθήσεται: F ἀκουσθήσεται, A ἀκουσθήτω, C ἀναστήσεται | ἡ φων. τ. σάλπ. (F add ἐκείνης): A ἡ σάλπιγξ ἐκείνη | ἀπὸ περάτων -- οἰκουμένης: B εἰς τὰ τετραπέρατα τῆς γῆς, F add καὶ οὐρανοῦ καὶ γῆς καὶ θαλάσσης | ἀπό: F ἐκ | ἐκείνης τῆς σάλπ. (F τ. σάλπ. ἐκ.): D om τ. σάλπ. | σαλευθήσεται πᾶσα usque finem cum A: F ἐγερθήσονται πάντες οἱ νεκροὶ τῆς γῆς καθὼς εἶπ. ὁ προφ. δαυ., καὶ ἐπὶ φωνὴν τῶν στρουθίων πᾶσα φύσις ἀνθρώπων ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης, D σαλευθήσεται πᾶσα φύσις ἀνθρωπίνη ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης καὶ ἀναστήσονται, B σαλευθ. ἡ γῆ (ita videtur) πᾶσα καὶ ἀναστήσεται πᾶσα φύσις ἀνθρώπων ἀπὸ ἀδὰμ καὶ εὕας μέχρι τῆς συντελείας. C καὶ ἀπὸ τῆς φωνῆς usque finem om. E pro iis quae edidimus inde a τότε ἀποστελῶ ἀγγέλους habet: καὶ τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ καὶ κροτήσει

10 Καὶ πάλιν εἶπον· κύριε, οἱ ἀποθανόντες ἀπὸ τοῦ Ἀδὰμ μέχρι τὴν σήμερον, καὶ οἱ κατοικοῦντες ἐν τῷ ᾅδῃ ἀπὸ τοῦ αἰῶνος καὶ οἱ ἀποθανόντες ἐπ' ἐσχάτων τῶν αἰώνων ποταποὶ ἀναστήσονται; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· πᾶσα φύσις ἀνθρωπίνη τριακονταετὴς ἀναστήσεται.

11 Καὶ πάλιν εἶπον· κύριε, ἄρσεν καὶ θῆλυ τελευτῶσιν, καὶ ἄλλοι γηραλέοι, καὶ ἄλλοι νεώτεροι, καὶ ἄλλοι βρέφη· ἐν τῇ ἀναστάσει ποταποὶ ἀναστήσονται; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ὥσπερ γάρ εἰσιν αἱ μέλισσαι καὶ οὐ διαφέρουσι μία τῆς μιᾶς, ἀλλ' εἰσὶ πᾶσαι μιᾶς εἰδέας καὶ μιᾶς ἡλικίας, οὕτως καὶ ἐν τῇ ἀναστάσει ἔσονται πᾶς ἄνθρωπος· οὐκ ἔστιν οὔτε ξανθὸς οὔτε πύρρος οὔτε μέλας, ἀλλ' οὔτε αἰθίοψ ἢ διάφορα πρόσωπα· ἀλλὰ πάντες ἀναστήσονται μιᾶς εἰδέας καὶ μιᾶς ἡλικίας· πᾶσα φύσις ἀνθρωπίνη ἀσώματοι

τὴν σάλπιγγα, καὶ ἀκουσθήσεται ἡ φωνὴ (codex φύσης sic) τῆς σάλπιγγ. ἀπὸ περ. ἕως περάτ. τῆς οἰκουμένης. Tum pergit: καὶ ἐξέλθωσιν οἱ ἄγγελοι καὶ πᾶν ἔνδοξον etc: vide infra.

10 μέχρι τὴν (cum DF; C τῆς) σήμερον: A om | ἀπὸ τοῦ αἰῶνος (ita D: A add ἐκείνου): CF ἀπ. τῶν αἰώνων ἐκείνων (F ἐκεῖνοι?) | καὶ οἱ ἀποθ. ἐπ' ἐσχάτ. (C ἐν τῇ ἐσχάτῃ) τ. αἰώνων (A ἐν τῇ συντελείᾳ καὶ ἕως τῆς ἡμέρας ἐκείνης) cum DCA: F καὶ οἱ μέλλοντες ἀποθνήσκειν ἐσχάτως | ἀναστήσονται: D add καὶ οἱ μὲν ἀπέθανον ἀπ' ἀρχῆς κόσμου, καὶ ἄλλοι ἕως τῆς συντελείας, item C ὅτι αὐτοὶ ἀπὸ τῶν αἰώνων ἐκείνων, καὶ οἱ ἄλλοι ἀποθανοῦσιν μετὰ τὴν συντέλειαν, nil add A. In F plura exciderunt; post ἀναστήσονται enim statim pergitur: καὶ ὅτι ἄρρεν καὶ θῆλυ τελευτῶσιν etc. De B et E vide post.

11 A ut solet κ. πάλ. εἶπ. ἐγὼ ἰωάννης | γηραλέοι cum CD; AF γηραιοί | A ἕτεροι δὲ νεώτερ., ἄλλοι δέ εἰσιν βρέφη· ἐν τ. ἀν. δὲ etc. | ὥσπερ γὰρ etc cum A; similiter D: ὥσπ. αἱ μέλ. (addendum οὐ) διαφέρουσαι μία ὑπὲρ τῆς ἄλλης καὶ ὅλαι εἰσὶν μιᾶς εἰδέας (εἰδ. bis et A et D; CF ἰδ.), οὕτως ἔσται· ἀλλ' οὐδὲ ἔστιν ἐκεῖ ξανθωπὸς (cod -πης) οὔτε διάφορα πρόσωπα, ἀλλὰ πάντ. μιᾶς εἰδέας ἀναστήσονται καὶ μιᾶς ἡλικίας. Item C: ὥσπ. αἱ μέλ. τὸ εἶδος οὐ διαφέρει μία τῆς μιᾶς, ἀλλ' εἰσὶν ὅλαι ὁμοῦ μιᾶς ἰδέας, οὕτ. ἔστιν καὶ ἐν τ. ἀναστάσει· ἐκεῖ οὐκ ἔστιν ξανθότης ἢ πυρρότης ἢ μέλας, ἀλλὰ πάντ. μιᾶς ἰδ. ἀναστ. καὶ μιᾶς ἡλ. Ex F Birchius edidit: ὡσπ. ἡ μελισσα ου διαφερει μια της αλλης, αλλ' εισι μιας ιδεας και μιας ἡλικιας, οὑτως ουκ (ουκ cod. om) εισιν εκει ξαντωτης (sic) ἢ πυροτος (sic) ἢ μελας ἢ αιθιοψ ἢ διαφορα προσωπα (cod. -ωπου), αλλ' ἁπαντες μιας ιδεας κ. μι. ηλικιας· οὑτως εστιν και εν τη αναστ. | πᾶσα φύσις etc. cum D; sed similiter A: ἀσώματοι πᾶσα φύσις ἀνθρώπων, καθὼς ἐν εὐαγγελίοις εἴρηται ὅτι ἐν τῇ ἀναστάσει οὔτε γαμ. οὔτε ἐγγαμ. ἀλλ' εἰσὶν πά. ὡς ἄγγ. θε. C sic: καὶ πάλιν ἤκουσα φωνῆς λεγούσης· ἄκουσον δίκ. ἰωάννη· ἐν τῇ ἀναστ. ὅλοι ἀσώματοι ἀναστήσονται, πᾶσα φύσις ἀνθρώπων, καθὼς προεῖπον (cod. προεῖπεν)· ἐν τῇ ἀν. οὔτ. γαμ. οὔτ. γαμίζ. ἀλλ' εἰσὶν πάντ. ὡς ἄγγ. θε.

ἀναστήσονται, καθὼς εἶπον ὑμῖν ὅτι ἐν τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐγγαμίζονται, ἀλλ' ἢ εἰσὶν ὡς ἄγγελοι τοῦ θεοῦ.

[12] Καὶ πάλιν εἶπον· κύριε, ἔστιν ἐν τῷ κόσμῳ ἐκείνῳ γνωρίσαι ἀλλήλους, ἀδελφὸς ἀδελφόν, ἢ φίλος τὸν φίλον, ἢ πατὴρ τὰ ἴδια τέκνα, ἢ τὰ τέκνα τοὺς ἰδίους γονεῖς; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον Ἰωάννη· τοῖς μὲν δικαίοις γνωρισμὸς γίνεται, τοῖς δὲ ἁμαρτωλοῖς οὐδαμῶς, οὔτε ἐν τῇ ἀναστάσει δύνανται γνωρίσαι ἀλλήλους. καὶ πάλιν εἶπον ἐγὼ Ἰωάννης· κύριε, ἔστιν ἐκεῖ ἐνθύμησις τῶν ὧδε ἢ ἀγρῶν ἢ ἀμπελώνων ἢ ἄλλων τῶν ἐνθάδε; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ὁ προφήτης Δαυὶδ φάσκει λέγων· ἐμνή-

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Birch. ex F: αναστησονται και ζησουνται (sic), και εν τη αν. ουτε γαμ. ουτ. γαμιζ. αλλ' εισ. ὡς αγγ. θε.

In codice B sectiones 10 et 11. satis corrupte his absolvuntur (post μέχρι τῆς συντελείας sect. 9): καὶ πάλιν εἶπον· κύριε, ἄρσεν καὶ θῆλυ τελευτῶσι καὶ γηραλέοι καὶ νεώτεροι· ἐν τῇ οὖν ἀναστ. ποταποὶ ἀναστήσονται; πᾶσα φύσις ἀνθρώπων τριάκοντα ἔτη ἀναστήσονται καὶ μιᾶς ἡλικίας καὶ θεωρίας· οὕτως καὶ οἱ ἄνθρ. ἐν τῇ ἀναστ. ὥσπερ ἡ μέλισσα οὐ διαφέρει μιᾶς ἡλικίας καὶ θεωρίας· οὕτως καὶ οἱ ἄνθρ. ἐν τῇ ἀναστ. οὔτε γαμοῦσι οὔτε ἐγγαμίζ. ἀλλ' ὡς ἄγγ. θε. εἰσίν· πλήν οἱ ἁμαρτωλοὶ μελανοί εἰσιν τὴν ὄψιν. E rursus suo modo varia miscet eaque perquam corrupta praebet. Post περάτων τῆς οἰκουμένης (sect. 9.) sic pergit: καὶ ἐξέλθωσιν οἱ ἄγγελοι καὶ πᾶν ἔνδοξον καὶ πᾶν τίμιον καὶ τοὺς τιμίους σταυροὺς καὶ πάλιν ἱερὰ τῶν ἐκκλησιῶν καὶ τὰς σεπτὰς καὶ τιμίας εἰκόνας (verbum deest)· ταῦτα πάντα διὰ νεφελῶν ἀρθήσονται ἐν τῷ οὐρανῷ· καὶ πάντες οἱ ἀπ' αἰῶνος κεκοιμημένοι καὶ οἱ τελευτήσαντες ἀπὸ τοῦ ἀδὰμ μέχρι τὴν σήμερον καὶ πάντα τὰ ἀκάθαρτα μετ' αὐτοῦ (μετὰ τοῦ?) ἀντικειμένου, καὶ αὐτοὶ ἐν τῇ νεφέλῃ ἀρθήσονται καὶ πάντα τὰ ἔθνη. καὶ εἶπον· κύριέ μου, (plura deesse apparet) πάντες βασιλεῖς, ἀρχιερεῖς, ἄρχοντες, γέροντες, νήπια, θῆλυ (scriptum est θύλοι), ὅλα ὁμοῦ μιᾶς ἡλικίας ἀναστήσονται. Tum sequitur: κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἀποστελῶ ἀγγέλους ἐπὶ πρόσωπον πάσης τῆς γῆς, καὶ κατακαύσουσιν τὴν γῆν etc. vide infra.

[12] εἶπον: A add ἐγὼ ἰωάννης | ἔστιν cum BDF; A praem εἰ, item C τί omisso ἀλλήλους, E (qui haec post fin. sect. 16. habet) οὐκ ἔσται | F om ἐν τ. κόσμ. ἐκ. | ἀδελφὸς usque τῶν ἐνθάδε cum A; similiter D, sed multo brevius: ἀδελφὸς ἀδελφὸν ἢ πατὴρ τέκνον, ἢ ἔστιν ἐνθύμησις περὶ τοῦ κόσμου τούτου ἢ περὶ τῶν βιωτικῶν οἷον ἀγρῶν ἢ ἀμπελώνων ἢ περὶ ἑτέρου τινός. Item CF: ἀδελφὸς ἀδελφόν, φίλος φίλον, πατὴρ τὸ ἴδιον τέκνον· ἢ ἔστιν ἐκεῖ (F om) ἐνθύμ. τῶν ὧδε ἢ οἰκείων (sic C, F ηκιων, quod οἰκιῶν corrigendum videtur) ἢ ἀγρῶν ἢ χωρῶν (uterque χορῶν) ἢ ἀμπελώνων. B: ἀδελφὸς ἀδελφόν, πατ. τέκν., φίλος φίλον; ἔστιν ἐνθύμ. τῶν οἰκιῶν ἢ ἀγρ. ἢ ἀμπ. E priora tantum: ἢ ἀδελφ. ἀδ. ἢ πατ. τὸ ἴδ. τέ. | D om δίκαι. ἰω. | ὁ προφ. δα. φ. λέγ. cum A; D τί ὁ πρ. λέγει, BCF καθὼς εἶπεν (C προεῖπεν, F εἶπεν post δαυ.) ὁ

σθην ὅτι χοῦς ἐσμέν· ἄνθρωπος ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ· ὡσεὶ ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει, ὅτι πνεῦμα διῆλθεν ἐν αὐτῷ καὶ οὐχ ὑπάρξει, καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ. καὶ πάλιν ὁ αὐτὸς εἶπεν· ἐξελεύσεται τὸ πνεῦμα αὐτοῦ καὶ ἐπιστρέφει εἰς τὴν γῆν αὐτοῦ· ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπολοῦνται πάντες οἱ διαλογισμοὶ αὐτοῦ.

13 Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποστελῶ τοὺς ἀγγέλους μου ἐπὶ προσώπου πάσης τῆς γῆς, καὶ ἀροῦσιν ἀπὸ τῆς γῆς πᾶν ἔνδοξον καὶ πᾶν τίμιον, καὶ τὰς σεπτὰς καὶ ἁγίας εἰκόνας, καὶ τοὺς ἐνδόξους καὶ τιμίους σταυρούς, καὶ τὰ ἱερὰ τῶν ἐκκλησιῶν, καὶ τὰς θείας καὶ ἱερὰς βίβλους· καὶ τὰ τίμια καὶ ἅγια πάντα ἀρθήσονται ὑπὸ νεφελῶν ἐν τῷ ἀέρι. καὶ τότε κελεύσω ἀρθῆναι τὸ μέγα καὶ σεβάσμιον σκῆπτρον, ἐν ᾧ τὰς χεῖράς μου ἥπλωσα ἐν αὐτῷ, καὶ προσκυ-

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προφ. δαυ. | ἐμνήσθ. ὅτι χ. ἐσμ. cum BCDFE; A om, pergens ὅτι ἄνθρωπος | ἄνθρωπος usque ἐξανθήσει cum ABCE; D om ὡσεὶ χόρτ. αἱ ἡμ. αὐτ. | ὅτι πνεῦμα usque τόπ. αὐτοῦ cum ACDF; BE om | καὶ πάλ. ὁ αὐτ. εἶπ. (cum DF; C κ. πά. λέγει) -- (F om καὶ ἐπιστρ. ε. τ. γ. αὐτοῦ) -- διαλ. αὐτοῦ cum CDF; AB om; B vero haec add: οἱ δίκαιοι γνωρίζουσιν ἀλλήλους καὶ τὰ εὐλογημένα ἀνδρόγυνα (scriptum est ἀντρόγινα) ἤγουν τὰ πρῶτα, καθὼς ἀδὰμ καὶ εὖα καὶ μετὰ τὴν παράβασιν ἐγνωρίζοντο· ἐγνώρισε καὶ ἕκαστος ἃ ἔπραξεν ἐν τῷ κόσμῳ, εἴτε ἀγαθὰ καὶ εἴτε φαῦλα· ἐγνώριζον καὶ οἱ ἀσεβεῖς οὓς ἐτυράννισαν μάρτυρας, καθὼς ὁ πλούσιος τὸν λάζαρον τὸν πτωχόν.

18 καὶ πάλιν (D om) εἶπ. κύριε (D om) καὶ (CF om) ἀπὸ etc. | ἄκ. δίκ. ἰω. cum ACF; D om. B om omnia hucusque. | ἀγγέλους: A ἀρχαγγέλους | F ἐπὶ πρόσωπον etc. B om πάσης. A ἐπὶ πᾶσαν τὴν γῆν | ἀροῦσιν cum BCDG (F om κ. ἀρ. ἀ. τ. γ.); A λάβωσι omissis ἀπ. τ. γῆς. Etiam D om ἀπ. τ. γῆς | πᾶν (F praem καὶ) ἔνδοξ. καὶ πᾶν τίμ. (ita F et E, vide ad fin. sect. 11, C καὶ σεβάσμιον, A καὶ ἅγιον) καὶ τὰς σεπτ. (ita CF; A καὶ λάβωσι τὰς πανσέπτ.) κ. ἁγ. (E τιμίας, vide supra): consentit D omissis πᾶν ἔνδοξ. κ. π. τί. καί, B vero post ἀροῦσι pergit τὸν τίμιον καὶ ζωοποιὸν σταυρόν, καὶ τὰς σεπτ. εἰκόνας | κ. τ. ἐνδόξ. κ. τιμί. (D add καὶ ζωοποιοὺς) σταυρ. καὶ τὰ (A add ἅγια) ἱερὰ τ. ἐκκλ. cum ACD; F καὶ τὰ ἱερ. τῶν ἐκκλ. καὶ τοὺς τι. σταυρ., B καὶ τὰ ἱερὰ σκεύη τῶν ἐκκλ. | καὶ τὰς θείας etc. cum A: C καὶ ἱερὰ βιβλία (ipse codex ἱερεῖ βίβλοι)· πάντα διὰ νεφελῶν ἀρθ. ἐν τ. ἀέρι, F καὶ τὰ ἱερὰ πάντα βιβλία διὰ νεφελῶν ἀρθ. ἐ. τ. ἀέρι, D omissis prioribus καὶ πάντες διὰ νεφελῶν ἀρθ. ἐ. τ. ἀ., B καὶ τοὺς ἱεροὺς βίβλους (sic singula, sed εἱεροὺς et βήβλους)· καὶ πάντα ἀρθήσεται ἐν τ. ἀ. | καὶ τότε (D om) κε. ἀρθῆναι (F ἐλθεῖν, C ἀρθήτω pro καὶ τό. κε. ἀρθ.) τὸ μέγα (F add καὶ φοβερὸν) κ. σεβάσμιον (A ἅγιον) σκῆπτρ. | ἐν -- ἥπλωσα (F ἐφήπλωσα) ἐν αὐτῷ (ita AF; CD om): B om | καὶ προσκυν. --

νήσουσιν αὐτῷ πάντα τὰ τάγματα τῶν ἀγγέλων μου. καὶ τότε ἀρθήσεται πᾶσα φύσις ἀνθρώπων ἐπὶ νεφελῶν, καθὼς προεῖπεν ὁ ἀπόστολος Παῦλος· ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα. καὶ τότε ἐξέλθῃ πᾶν πνεῦμα πονηρόν, τὰ ἐν τῇ γῇ, τὰ ἐν τῇ ἀβύσσῳ, ὅπου ἐάν εἰσιν ἐπὶ προσώπου πάσης τῆς γῆς ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν, καὶ κολληθήσονται πρὸς τὸν ὑπηρετούμενον παρὰ τοῦ διαβόλου ἤτοι τὸν ἀντίχριστον, καὶ ἀρθήσονται ἐπὶ τῶν νεφελῶν.

14 Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποστελῶ τοὺς ἀγγέλους μου ἐπὶ προσώπου πάσης τῆς γῆς, καὶ κατακαύσουσιν τὴν γῆν πήχας ὀκτακισχιλίας πεντακοσίας, καὶ κατακαήσονται τὰ ὄρη τὰ μεγάλα, καὶ αἱ πέτραι πᾶσαι χωνευθήσονται καὶ γενήσονται ὡσεὶ κονιορτός, καὶ κατακαήσονται πᾶν δένδρον καὶ πᾶν κτῆνος καὶ πᾶν ἑρπετὸν ἕρπον ἐπὶ τῆς

ἀγγέλ. μου (D om μου) cum CDF; A om, item B, sed vide post | καὶ τότε - - ἀνθρώπων (ita CF; D ἀνθρωπίνη) - - καθ. προεῖπεν - - ἀέρα cum CDF; A sic: καὶ πάντες ὑπὸ νεφελῶν ἀρθήσονται, καθὼς παῦλ. ὁ ἀπόστ. εἶπεν ὅτι πάντες οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγ. - - ἀέρα, καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα. Item B (post σκῆπτρον): μετὰ χιλιάδων ἀγγέλων, καὶ σὺν αὐτοῖς ἀρθήσονται οἱ δίκαιοι ἐπὶ νεφελῶν, καθὼς φησιν (scriptum est φεισυν) παῦλ. ὁ ἀπόστ. ἅμα σὺν - - ἀέραν. | καὶ τότ. ἐξ. πᾶν πν. πον. (C πονηρίας, A om πᾶν, B om πν. | τὰ ἐν τ. γῇ (haec BC post ἀβ., hoc vero loco DF; A om) τὰ (A τὸ) ἐ. τ. ἀβ. | ὅπου ἐάν (F ὅσα, C ὅπου δ' ἂν, A καὶ ὅπου δ' ἂν) εἰσιν (C ἦν κρυπτόμενα) ἐπὶ προσώπου (F πρόσωπον) πάσης (C om) τ. γ. ἀπὸ (F καὶ ἀπὸ) ἀνατ. ἡλίου (D om) με. δυσμῶν: haec B om | κολληθήσονται (A κολυθήσ., B προσκολλ.) cum CAB; F προσκολληθήσεται, D κολυθήσεται | πρ. τὸν - - διαβόλου ἤτοι (cod. εἴτι) τὸν - - νεφελῶν cum D: B πρ. τ. ἄρχοντα τὸν ἀντίχρ. καὶ ἀρθ. ἐ. τ. νε. τοῦ οὐρανοῦ, F (vitiose) πρ. τ. ὑπηρέτην αὐτοῦ τῷ ἀντιχρίστῳ (G τὸν λεγόμενον ἀντίχριστον pro τῷ ἀντ.) καὶ ἀρθ. ὑπὸ τ. νεφ. Plura exciderunt in AC, quorum ille nil nisi πάντες ὑπὸ τ. νεφ. et C ἐπὶ τῶν νεφ.

14 εἶπον (A add ἐγὼ ἰωάνν.) κύριε (D om) καὶ (C om) ἀπὸ - - ἄκουσ. δίκ. ἰω. (CD om ἄκ. δί. ἰω.): B om | C ἀποστέλλω | τοὺς ἀγγ. (A ἀρχαγγ.) μου cum CFA; D ἀγγέλους, item B | προσώπου cum AC; DF πρόσωπον. B om ἐπὶ πρ. π. τ. γῆς, sed addit μετὰ πῦρ | κατακαύσουσιν (F καύσουσιν) cum CEF; AD κατακαύσωσιν, BG καύσωσιν | τὴν (A praem πᾶσαν) γῆν: B τὸ πρόσωπον τῆς γῆς, D αὐτήν | πήχας: ita omnes | ὀκτακισχιλ. πενταχοσ. cum AE; C πενταχοσίας, D χιλίας ὀκταχοσίας, F ἑξήκοντα ἑκατοσταις (sic certe Birch.), B τριάκοντα (ultra hanc vocem non descripsi textum) | κατακαήσοντ. cum AG; DE καήσονται, CF καύσονται | A ὁμοίως καὶ αἱ πέτρ. | καὶ γενήσοντ. (F γενήσεται, E om κ. γε.) ὡσεὶ (DE ὡς) κον.: A om | καὶ κατακαήσ. (C καήσ., F καυθήσεται): A tantum καὶ | πᾶν δένδρ. (C πάντα τὰ δένδρα ἀπὸ περάτων ἕως περάτων

γῆς καὶ πᾶν συρόμενον ἐπὶ προσώπου τῆς γῆς, καὶ πᾶν πετεινὸν
πετόμενον ἐπὶ τὸν ἀέρα, καὶ οὐκέτι ἔσται ἐπὶ προσώπου πάσης
τῆς γῆς σαλευόμενόν τι, καὶ ἔσται ἡ γῆ ἀκίνητος.
15 Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν;
καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη·
τότε ἀποσκεπάσω τὰ τέσσαρα μέρη τῆς ἀνατολῆς, καὶ ἐξέλθω-
σιν τέσσαρες ἄνεμοι μεγάλοι καὶ ἐκλικμήσουσιν πᾶν τὸ πρόσω-
πον τῆς γῆς ἀπὸ περάτων ἕως περάτων τῆς γῆς· καὶ ἐκλικμήσει
κύριος τὴν ἁμαρτίαν ἀπὸ τῆς γῆς, καὶ λευκανθήσεται ἡ γῆ
ὥσπερ χιών, καὶ γενήσεται ὡς χαρτίον, μὴ ἔχουσα σπήλαιον ἢ
ὄρος ἢ βουνὸν ἢ πέτραν, ἀλλ' ἔσται τὸ πρόσωπον τῆς γῆς ἀπὸ
ἀνατολῶν μέχρι δυσμῶν ὡς ἡ τράπεζα καὶ λευκὸν ὡσεὶ χιών· καὶ
πυρωθήσονται οἱ νεφροὶ τῆς γῆς, καὶ βοήσει πρός με λέγουσα·
παρθένος εἰμὶ ἐνώπιόν σου, κύριε, καὶ οὐκ ἔστιν ἐν ἐμοὶ ἁμαρτία.
καθὼς προεῖπεν ὁ προφήτης Δαυίδ· ῥαντιεῖς με ὑσσώπῳ καὶ κα-
θαρισθήσομαι, πλυνεῖς με καὶ ὑπὲρ χιόνα λευκανθήσομαι. καὶ

τῆς οἰκουμένης) καὶ (F om δέ. καὶ) πᾶν (D rursus praem καήσοντ., C κατακαήσεται) - - ἑρπετὸν ἕρπον (D ἑρπόντων, F ἕρποντα, C ἕρπον τι, A om) ἐπὶ τῆς γῆς (D τὴν γῆν) | καὶ π. συρ. usque τῆς (F πάσης τῆς) γῆς cum CF; AD om | πετόμ. ἐπὶ (ita DF, C εἰς) τ. ἀέρα: A κινούμενον ἐν τῷ ἀέρι | καὶ οὐκέτι (ita CD; AF οὐκ) ἔσται (A ἔστιν) ἐπὶ πρ. πάσ. (ita D; C om πρ. πάσ., A om ἐπὶ πρ. π. τ. γ., F pro his ἐν τῇ γῷ τ. γ. | σαλευ. τι (C add ποτε) - - ἀκίνητ. (ita ADE; C ἀσάλευτος): F ζῶον πετόμενον μικρόν τι ἢ μέγα, καὶ ἔσται ἡ γῆ ἀκατασκεύαστος.

15 εἶπον· κύρ. (D om) καὶ (C om) ἀπὸ etc. | ἄκουσ. δί. ἰω. cum AF; CD om | ἀποσκεπάσω cum C; A ἀπολύσω, DF ἀποβουλώσω | A τὰς τέσσαρας γωνίας | τῆς ἀνατολῆς cum AC, confirmat etiam E; D τῆς γῆς, ἀνατολ. καὶ δύσεως, F τῆς ἀβύσσου | A οἱ τέσσ. ἄνεμ. οἱ μεγάλ. | ἐκλικμήσουσιν: A ἐκλιμήσωσιν, E λικμήσουσιν, C ἐκλειμήσει (sic), D λυκμίσουσιν, F ἐκλείψωσιν | πᾶν τὸ - - περάτ. τῆς γῆς (ita A, C οἰκουμένης) cum AC; EF ἅπαν τὸ πρ. τ. γῆς omissis reliquis; D τὸν κονιορτὸν τῆς γῆς | κ. ἐκλικμ. (D ἐκλυμήσοι, C ἐκλημήσει, A ληκμήσει) κύρ. (ita D; C καί, A om) τὴν (A πᾶσαν τὴν) ἁμ. ἀπὸ (C add προσώπου πάσης) τ. γῆς: F om; post κ. λευκανϑ. ἡ γῆ ὡσπ. χαρτ. pon | λευκανϑ. (F add πᾶσα) ἡ γῆ ὡσπ. χι. καὶ γενήσ. (C γένηται et add ἡ γῆ ἅπασα) ὡς (CF ὥσπερ) χαρτ. cum DCF; A om χιὼν καὶ γενήσ. ὡς | χαρτίον: C χάρτης | μὴ ἔχ. σπήλ. (ita DF; item E; C σπηλλάδην: σπιλάδα?, G σπίλον), ἢ (D add εὐτίδα: ῥυτίδα? ἢ) ὄρος ἢ βουνὸν (CD -νός, F βουνα) ἢ πέτραν (CF ἢ πέτρα, D om): E hoc ordine: μὴ ἔχ. βουνὸν ἢ πέτραν ἢ σπήλ., A plane om | τὸ πρόσωπ. cum CEF; D ὅλον τ. πρ. | ἀνατολῶν: C add ἡλίου | ὡς ἡ τράπ. (D ὥσπερ τράπ.) καὶ cum DEG; CF om | ὡσεὶ cum D, E ὡς ἡ, CF ὥσπερ, G ὡς. A rursus om ἀλλ' ἔσται usque χιών | βοήσει: F add ἡ γῆ | ἐνώπ. (E ἐναντίον) σου cum ACE; DF om | A προέφησε | F om πλυν. με usque

πάλιν εἶπεν· πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσονται τὰ σκολιὰ εἰς εὐθεῖαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

16 Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε καθαρισθήσεται ἡ γῆ ἀπὸ τῆς ἁμαρτίας, καὶ πληρωθήσεται πᾶσα ἡ γ˜ εὐωδίας διὰ τὸ μέλλειν με κατέρχεσθαι ἐπὶ τὴν γῆν· καὶ τότε ἐξέλθῃ τὸ μέγα καὶ σεβάσμιον σκῆπτρον μετὰ χιλιάδων ἀγγέλων θρησκεύοντες αὐτό, καθὼς προεῖπον· καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἀπὸ τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. καὶ τότε θεωρήσει αὐτὸ ὁ τῆς ἀδι-

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λευκανϑ., C vero insuper add: ἀκουτιεῖς μοι ἀγαλλίασιν, καὶ εὐφροσύνην ἀγαλλιάσωμαι | κ. πάλ. εἰπ. (A om εἰπ.) cum CGA; D κ. πάλ. ἕτερος προφήτης εἰπ. (F om haec usque πληρωϑήσεται) | ACD φάραξ | F τα τραχεια | ὄψετ. πᾶ. σά.: F ὄψονται.

E post καὶ κατακαύσουσιν τὴν γῆν (vide ad sect. 11. exeunt.) sic pergit: πήχ. (scriptum est πύχοις) ὀκτακισχιλίας πεντακοσίας· καὶ καήσονται τὰ ὄρ. τ. μεγ. καὶ αἱ πέ. χονευϑ. ὡς κον. καὶ ἔσται ἡ γῆ ἀκίν. (cf. sect. 14) καὶ γενήσεται ἡ γῆ χαρτίον, μὴ ἔχουσα βουνὸν ἢ πέτραν ἢ σπήλ. ἀλλ' ἔσται τὸ πρόσωπ. τῆς γῆς ἀπὸ ἀν. μέχρ. δυσμ. ὡς ἡ τράπ. καὶ λευκ. ὡς ἡ χιών· καὶ ἀνάγονται (cod. ἀνήγ.) ἀπὸ τέσσερα μέρη τῆς ἀνατολῆς τέσσαρες ἄνεμοι μεγάλοι καὶ λικμήσουσιν ἅπαν τὸ πρόσωπ. τῆς γῆς, καὶ βοήσει ἡ (cod. ὑ) γῆ πρ. κύρ. λέγουσα· παρϑ. εἰμὶ (cod. ἡμῖν) ἐναντ. σου, κύριε, καὶ οὐκ ἔστ. ἐν ἐμ. ἁμ. Iam sequitur: καὶ τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ, καὶ λέγει· ἄκουσαι γῆ, ἐνισχύου· κύριος πρός σε κατέρχεται. καὶ τότε πληρωϑήσεται πᾶσα ἡ γῆ εὐωδίᾳ, καὶ κατέλϑωσιν πᾶν τίμιον καὶ ἱερὸν καὶ ἔνδοξον. τότε ἐξέλϑοι ἐκ τοῦ οὐρανοῦ τὸ μέγα καὶ σεβάσμιον σκῆπτρον, ἐν ᾧ με προσήλωσαν ἰουδαῖοι, μετὰ χιλιάδων ἀγγέλων ὀψηκεύοντες (sic codex, vide post) αὐτῷ etc.

16 εἶπον (A add ἐγὼ ἰωάννης) κύριε (D om), καὶ·ἀπὸ τότε etc. | ἄκ. δί. ἰω. cum AF; CD om | ἀπὸ τῆς (ita C; D πάσης) ἁμαρτ.: A ταῖς ἁμαρτίαις. F om omnia quae hac sectione leguntur; pergit enim post δίκ. ἰωάννη statim ad τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ, quae sectio 17. praebet. | πᾶσα (C om) ἡ γῆ (ita et. E): D om | ἐπὶ τὴν γῆν cum C: D ἐπ' αὐτὴν, A ἐπὶ τῆς γῆς | ἐξέλϑῃ cum AC; D κατέρχεται. Praeterea D add ἐκ τῶν οὐρανῶν, C εἰς τὸν οὐρανόν | D πανσεβάσμιον | σκῆπτρον: D ξύλον καὶ σκῆπτρ. ὁ τίμιος σταυρός (cf. et. supra E ad fin. sect. 15.) | μετὰ χιλ. ἀγγ. cum CDE; A βασταζόμενον ὑπὸ χιλ. ἀγγ. | ϑρησκεύοντες: codd. miro vitio consentiunt; A enim habet ὀψηκεύονται, CE ὀψηκεύοντες, D ὀψικέβοντες. Soloecismum constructionis servandum duximus; ipsum vero verbum ex ϑρησκ. corruptum videbatur | αὐτό: CE αὐτῷ, D αὐτῶν, A αὐτόν | καϑὼς προεῖπον cum C, item A (-πεν?) additis ἐν τοῖς εὐαγγελίοις, D om | καὶ τότε: A ὅτι τότε | ἀπὸ τοῦ οὐρ. cum C, item A ἀπ' οὐρανόϑεν ἐρ-

κίας ἐργάτης μετὰ τῶν ὑπηρετῶν αὐτοῦ καὶ βρύξει μεγάλα, καὶ πάντα τὰ ἀκάθαρτα πνεύματα εἰς φυγὴν τραπήσονται. καὶ τότε ἀοράτῳ δυνάμει κρατούμενοι, μὴ ἔχοντες πόθεν φυγεῖν, βρύξουσιν κατ᾽ αὐτοῦ τοὺς ὀδόντας αὐτῶν λέγοντες αὐτῷ· ποῦ ἔστιν ἡ δύναμίς σου; πῶς ἡμᾶς ἐπλάνησας; καὶ ἐξεφύγομεν καὶ ἐξεπέσαμεν ἐκ τῆς δόξης ἧς εἴχομεν παρὰ τοῦ ἐρχομένου κρῖναι ἡμᾶς καὶ πᾶσαν φύσιν ἀνθρωπίνην. οὐαὶ ἡμῖν, ὅτι ἐν τῷ σκότει τῷ ἐξωτέρῳ ἐξορίζει ἡμᾶς.

17 Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ, καὶ κράξει φωνῇ μεγάλῃ λέγων· ἄκουσον γῆ καὶ ἐνισχύου, λέγει κύριος· πρὸς σὲ γὰρ κατέρχομαι. καὶ ἀκουσθήσεται ἡ φωνὴ τοῦ ἀγγέλου ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης καὶ ἕως ἐσχάτου τῆς ἀβύσσου. καὶ τότε σαλευθήσεται πᾶσα ἡ δύναμις τῶν ἀγγέλων καὶ τῶν πολυομμάτων, καὶ γενήσεται κρότος μέγας ἐν τοῖς οὐρανοῖς, καὶ σαλευθήσονται τὰ ἐννέα

χόμενον, D om | αὐτό: CD αὐτῶ, A αὐτόν | μεγάλα cum C; D μέγα, A μεγάλως isque add τοὺς ὀδόντας αὐτοῦ | A om ἀκάθαρτ., D om πνεύμ. | εἰς: C καὶ εἰς | πόθεν cum CE (μὴ ἔχῃ πόθεν φυγῇ); A ποῦ, D τόπον | βρύξουσιν (C καὶ βρ.) — αὐτῶν cum CD; A τότε ὀλολύζουσιν, E καὶ λέγουσιν ὑπηρέται αὐτοῦ | λέγοντες αὐτῷ cum A, C καὶ λέγειν, D φασίν, E nil addit | δύν. σου cum CDE; A add ἡ μεγάλη | D ἐπλάν. ἡμᾶς | κ. ἐξεφύγομ. (C -γαμεν) κ. ἐξεπ. cum AC; E om κ. ἐξεπ., A κ. ἐξεπέσαμ. ἐκφυγόντες | ἧς εἴχομεν (C ἤσχαμεν sic): A ἣν εἴχ. | παρὰ τοῦ ἐρχομ. κρῖναι - - ἀνθρωπίνην (C -ώπου) cum CD; A πρώην δι᾽ αὐτοῦ, E παρ᾽ αὐτοῦ· ἔρχεται κρῖναι ἡμᾶς | ἐν τῷ σκότει etc. cum D; item E ἐξορίζει ἡμᾶς εἰς τὸ σκότος τὸ ἐξώτ., C εἰς τὸ σκ. τὸ ἐξώτ. ἐξόρισεν ἡμᾶς, A τὸ σκότ. τὸ αἰώνιον ἐκπληρωσώμεθα (sic) διὰ σοῦ. Praeterea E h. l. addit (nullo nexu) καὶ σταθήσονται ἐνώπιόν μου πάντες γυμνοὶ καὶ τετραχηλισμένοι, pergens: καὶ εἶπον· κύριέ μου, οὐκ ἔσται ἐν τ. κόσμ. ἐκ. γνωρίσαι ἀγγέλους (pro ἀλλήλ.): cf. sect. 12.

17 εἶπον (A add ἐγὼ ἰωάνν.) κύριε (D post τότε) καὶ (C om) ἀπὸ etc. | καὶ ἤκ. φ. λε. μοι: ita CD; A nil nisi καί, F solus add ἄκουσον δίκαιε ἰωάννη | C ἀποστέλλω | F κράζει | C κράξ. φωνῆς λεγούσης μοι λέγων (sic) | ἄκουσον (C ἄκουε) - ἐνισχύου (F ἰσχύου, C ἐνίσχυε) | πρὸς σὲ γάρ: F πρ. σε, ἐγὼ | C κατέρχεται (item E) | ἀγγέλου: DF add ἐκείνου, non item AC | ἀπὸ περάτων - - ἀβύσσου cum DF, item C omissis καὶ ἕως etc.; A ἀπὸ τῶν περ. τῆς οἰκ. ἕως τῶν ἐσχάτων τῆς ἀβ. | σαλευθήσετ. πᾶσα - ἀγγέλων cum AD; C σαλευθήσονται πάντα τὰ τάγματα τ. ἀγγ., F σαλευθήσοντ. πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν | καὶ (C ἕως) τ. πολυομμ. cum CD; A καὶ τὰ τάγματα τῶν ἀρχαγγέλων . . F om | καὶ (C add τότε) γενήσεται usque οὐρανοῖς cum ACD . . F om | A σαλευθήτωσαν | τὰ ἐννέα (ita CD, A ἑπτά, F om) πέ. τοῦ οὐρ. (D τὰ ἐν τῷ ουρανῷ) | κ. γεν.

πέταλα τοῦ οὐρανοῦ, καὶ γενήσεται φόβος καὶ ἔκστασις ἐπὶ πάντας τοὺς ἀγγέλους. καὶ τότε σχισθήσονται οἱ οὐρανοὶ ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν, καὶ κατέλθωσιν ἐπὶ τὴν γῆν πλήθη ἀγγέλων ἀναριθμήτων, καὶ τότε ἀνοιχθήσονται οἱ θησαυροὶ τῶν οὐρανῶν, καὶ κατενέγκωσιν πᾶν τίμιον καὶ τῶν θυμιαμάτων τὴν εὐωδίαν, καὶ τὴν Ἱερουσαλὴμ ὥσπερ νύμφην ἐστολισμένην κατενέγκωσιν ἐπὶ τὴν γῆν. καὶ τότε ἔμπροσθέν μου πορεύσονται μυριάδες ἀγγέλων καὶ ἀρχαγγέλων, βαστάζοντες τὸν θρόνον μου, κράζοντες· ἅγιος ἅγιος ἅγιος κύριος Σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. καὶ τότε ἐξελεύσομαι ἐγὼ μετὰ δυνάμεως καὶ δόξης πολλῆς, καὶ πᾶς ὀφθαλμὸς ἐπὶ τῶν νεφελῶν ὄψεταί με, καὶ τότε κάμψει πᾶν γόνυ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων· καὶ τότε μείνῃ ὁ οὐρανὸς κενὸς καὶ κατέλθω ἐπὶ τῆς γῆς, καὶ κατενεχθήσονται πάντα τὰ ἐν τῷ ἀέρι ἐπὶ τὴν γῆν, καὶ πᾶσα φύσις ἀνθρωπίνη καὶ πᾶν πνεῦμα πονηρὸν μετὰ τοῦ ἀντιχρίστου, καὶ σταθήσονται ἐνώπιόν μου πάντες γυμνοὶ καὶ τετραχηλισμένοι.

18 Καὶ πάλιν εἶπον· κύριε, πῶς μέλλουσιν γενέσθαι οἱ οὐρα-

φόβος (A add μέγας, non item DF) — πάντ. τ. ἀγγ. (F πᾶσαν τὴν γῆν)· καὶ (D om) τότε σχισθ. οἱ οὐρ.: haec male om C | ἡλίου μέχρι cum ACF .. D ἕως omisso ἡλ. | καὶ κατέλθ.-πλήθη (A πλῆθος) ἀγγ. ἀναριθμ. (C om ἀν.) cum ACD .. F om | καὶ τότε (F om) ἀνοιχθήσ. (A ἀνοιχθῶσιν) | κατενέγκωσιν: A καταγάγω, F ἐνέγκωσιν | τίμιον: C add καὶ σεβάσμιον | καὶ τῶν θυμ. τ. εὐωδ. cum AC .. D κ. πᾶσαν εὐωδ. τῶν θυμ., F post ἐνέγκωσιν pergit corrupte θυμιαμάτων καὶ ἀρωμάτων πολλῶν | καὶ (Birch. coniecit addendum esse εἴδωσιν) τὴν (CF add ἄνω, non item AD) ἱερ. ὥσπ. (A ὡς) νύ. ἐστολ. (ita ACD; F κεκοσμημένην) κατεν. (ita D; ACF καὶ κατεν.) ἐπὶ (ita D, C αὐτὴν πάντα ἐπὶ sic, A τὰ πάντα ἐπὶ, F πᾶν τίμιον ἐπὶ) τὴν γῆν (C τῆς γῆς) | ἔμπρ. μ. πορ. (F πορευθήσοντ. ἔμπρ. μ.): C προπορεύσονται | μυριάδ. (D praem μυρίαι, AF χιλιάδες) ἀγγ. καὶ (A add μυριάδες) ἀρχαγγ. (C om κ. ἀρχ.) | μου: C om | κράζοντες cum A, item F additis καὶ λέγοντες: D καὶ κρ., C καὶ λέγοντ. | ὁ οὐρ. κ. ἡ γῆ: A πᾶσα ἡ γῆ | σου: C αὐτοῦ | ἐξελεύσ. cum AD: CF ἐλεύσ. | ἐγώ: D om | πᾶς (A add ὁ) ὀφθ. ἐ. τ. νεφ. (F add τοῦ οὐρανοῦ ὑψωθήσεται καὶ) ὄψ. (C ante ἐπὶ pon; A ὄψονται) με | καταχθονίων: A add καὶ πᾶσα γλῶσσα ἐξομολογήσεταί σοι. D post ἐπουρανίων om omnia usque dum sequitur καὶ κατενεχθήσονται | καὶ τότ. μείνῃ (ita A, C μένῃ) — καὶ (C τότε pro καὶ) — τῆς γῆς (ita A; C τὴν γῆν) | A om πάντα. F post καταχθονίων pergit: καὶ μετὰ τὸ κατελθεῖν με ἐπὶ τὴν γῆν πᾶσα φύσις etc. | ἀνθρωπίνη cum CD; AF ἀνθρώπων | C om πονηρόν | καὶ (C om) σταθ. ἐνώπ. μ. πάντες (ita CG; D om; A πάντα γυμνὰ ἐνώπ. μ.) γυμνοὶ (et. F γυμνὰ) κ. τετραχ. (AF -μένα)

18 καὶ πάλιν usque ἄστροις ex D sumpsimus. Similiter F - - κύριε, καὶ τί

νοὶ καὶ ὁ ἥλιος καὶ ἡ σελήνη σὺν τοῖς ἄστροις; καὶ ἤκουσα
φωνῆς λεγούσης μοι· θεώρησον, δίκαιε Ἰωάννη. καὶ ἀτενίσας
εἶδον ἀρνίον ἑπτὰ ὀφθαλμοὺς ἔχοντα καὶ ἑπτὰ κέρη. καὶ ἤκουσα
πάλιν φωνῆς λεγούσης μοι· κελεύσω ἐλθεῖν τὸ ἀρνίον ἔμπροσθέν
μου καὶ ἐρῶ· τίς ἀνοίξει τὸ βιβλίον τοῦτο; καὶ ἀποκριθήσονται
πάντα τὰ πλήθη τῶν ἀγγέλων· δοθήτω τὸ βιβλίον τοῦτο τῷ
ἀρνίῳ τοῦ ἀνοῖξαι αὐτό. καὶ κελεύσω τότε ἀνοιχθῆναι τὸ βιβλίον.
19 Καὶ ὅταν ἀνοίξῃ τὴν πρώτην σφραγῖδα, πεσοῦνται οἱ ἀστέρες
τοῦ οὐρανοῦ ἀπ' ἄκρων ἕως ἄκρων. καὶ ὅταν ἀνοίξῃ τὴν δευ-
τέραν σφραγῖδα, κρυβήσεται ἡ σελήνη καὶ οὐκ ἔσται ἐν αὐτῇ
φῶς. καὶ ὅταν ἀνοίξῃ τὴν τρίτην σφραγῖδα, καταςταλήσεται
τοῦ ἡλίου τὸ φῶς, καὶ οὐκ ἔσται φῶς ἐπὶ τὴν γῆν. καὶ ὅταν

μέλλει γενέσϑαι ὁ οὐρ. καὶ ὁ ἥλ. κ. ἡ σελ. καὶ οἱ ἀστέρες. A καὶ πά. εἶπ. ἐγὼ ἰωάννης· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν, ὅτι ὁ οὐρανὸς μόνος ἐνκαταλέλειπται . . C κ. πά. εἶπ. κύριε, ἀπὸ τότε τί μέλλ. ποιεῖν; καὶ τί μέλλουν (sic) γενέσϑαι οἱ οὐρανοί, ὅτι μόνοι ἐγκατελείπασιν (sic), καὶ ὁ ἥλιος καὶ ἡ σελήνη καὶ οἱ ἀστέρες. | ϑεώρησον — ἀτενίσας (ita CD; sed C add εἰς τὸν οὐρανόν, A ἀναβλέψας) εἶδ. (AC ἴδ.) ἀρν. ἑπτὰ — κέρη (haec omnia ex D; A ἀρν. τέσσαρα κέρη ἔχοντα, C ἀρν. τετρακέρη [nisi est -ρην]): F om. Rursus comparari potest E (post οὐκ ἐπιγνώσ. ἔτι τ. τόπον αὐτοῦ pergit: καὶ πάλιν ἤκουσα φωνῆς λεγούσης μοι·) qui pro his sic habet: ἀνάβλεψαι (sic, scriptum -ψε) δοῦλε κυρίου ἰωάννη. καὶ ἀναβλέψας εἶδον ἀρνίον τέσσαρα κέρατα ἔχοντα | καὶ ἤκουσα usque ἐρῶ ex D: A καὶ λέγει μοι· τότε κελεύω τὸ βιβλίον ὃν (sic) ἑώρακας ἐλϑεῖν καὶ τὸ ἀρν. ἔμπροσϑ. μου καὶ (cod. om) λέξω, C καὶ τότε κελεύω τὸ ἀρν. ἀρϑῆναι ἔμπρ. μου, καὶ τότε κελεύω (sic singula), F τότε κελεύσω ἐλϑεῖν τὸ ἀρν. ἔμπρ. μ. statimque pergit καὶ λέγει (sic) τοῖς ἀγγέλ. μου· δοϑήσεται τὸ βιβλ. τοῦτο τοῦ ἀνοῖξαι αὐτό. E τότε κελεύω τὸ βιβλ. ὅνπερ (sic) ἑώρακας ἔμπροσϑ. μου (nonnihil excidit, cf. A)· καὶ λέγω | τίς usque τοῦτο: ita ACDE | καὶ ἀποκριϑ. — τῷ ἀρνίῳ (cod. τὸ ἀρνίον) — κελεύσω (cod. -εύω) τότ. ἀνοιχϑ. τὸ βιβλ. ex D: A καὶ λέξωσιν (sic) πά. — δοϑήσεται — τῷ ἀρν. (sed cod. τὸ ἀρνίον) τοῦ ἀν. αὐτό (cod. αὐτόν), C καὶ κελεύουν (sic) πάντα — ἀγγέλων μου δοϑῆναι τῷ ἀρν. (sed rursus scriptum est τὸ ἀρν.) τὸ βιβλ. καὶ ἀνοίξῃ (sic) αὐτό, E καὶ πάντα τ. πλ. τῶν ἀγγ. (absque verbo) δοϑήσεται τῷ ἀρν. (cod. cum ceteris τὸ ἀρνίον) τὸ βιβλ. τοῦτο τοῦ ἀν. αὐτό.

19 ὅταν ἀνοίξῃ cum CD: AF ὅτε ἀνοίξει, E ὅτε ἀνοίξῃ | τοῦ οὐρ. — ἕως ἄκρων cum D: A τοῦ οὐρ. ἀπ' ἄκρου ἕ. ἄκρου αὐτοῦ, C ἀπ' ἄκρων οὐρανοῦ ἕως ἄκρων αὐτοῦ, F ἀπ' ἄκρου τοῦ οὐρ. ἑ. ἄκρου, E nil nisi ἀπὸ τοῦ οὐρ. | σφραγῖδα: F ubique σφραγῖδαν, passim etiam D | καὶ οὐκ ἔσται — φῶς cum D: C καὶ οὐκέτι ἔσται σελήνη, A καὶ οὐκ ἔστιν τοῦ ἡλίου ἡ ϑέρμη οὔτε φῶς τῆς σελήνης, E om; sed vide infra | καταςταλήσεται usque γῆν cum D: C καταςτέλλεται τ. φ. τ. ἡλίου, A κατ. τοῦ ἡλ. τὸ φέγγος, E καταλυϑήσεται (cod. -λύσεται) τ. ἡλ. τὸ φ. καὶ οὐκ ἔστιν ϑέρμη ἡλίου, F λυϑήσονται οἱ οὐρανοὶ καὶ etc.

ἀνοίξῃ τὴν τετάρτην σφραγῖδα, λυθήσονται οἱ οὐρανοὶ καὶ ἔσται ὁ ἀὴρ ἀκατασκεύαστος, καθώς φησιν ὁ προφήτης· καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται. καὶ ὅταν ἀνοίξῃ τὴν πέμπτην σφραγῖδα, σχισθήσεται ἡ γῆ καὶ ἀποκαλυφθήσονται πάντα τὰ κριτήρια ἐπὶ προσώπου πάσης τῆς γῆς. καὶ ὅταν ἀνοίξῃ τὴν ἕκτην σφραγῖδα, ἐκλείψει τὸ δίμοιρον τῆς θαλάσσης. καὶ ὅταν ἀνοίξῃ τὴν ἑβδόμην σφραγῖδα, ἀποσκεπασθήσεται ὁ ᾅδης.

20 Καὶ εἶπον· κύριε, τίνες μέλλουσιν ἐρωτᾶσθαι πρῶτον καὶ ἀπολαβεῖν τὴν κρίσιν; καὶ ἤκουσα φωνῆς λεγούσης μοι· τὰ πνεύματα τὰ ἀκάθαρτα μετὰ τοῦ ἀντικειμένου· κελεύω αὐτοὺς πορευθῆναι εἰς τὸ σκότος τὸ ἐξώτερον, ἔνθα εἰσὶν τὰ ὑποβρύχια. καὶ εἶπον· κύριε, καὶ εἰς ποῖον τόπον κεῖται; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ὅσον δύναται ἀνὴρ τριακονταέτης κυλίσαι λίθον καὶ ἀπολῦσαι κάτω

quae in reliquis ad quartum sigillum pertinent. | καὶ ἔστ. ὁ ἀὴρ ἀκ. cum ACEF: D om | καθ. φησιν (EF εἶπεν, AC προεῖπ.) ὁ προφ. (F ὁ πρ. δαυίδ, CE ὁ ἀπόστολος, A ὁ ἀπόστ. παῦλος) καὶ — οὐρανοί (haec D om) αὐτοὶ (D add δὲ) — διαμένεις (ACDEF -νῃς) | καὶ πάντες -παλαιωθήσ. cum CEF: AD om; EF vero add καὶ ὡσεὶ περιβόλαιον (F ὑπερβόλ.) αὐτοὺς ἑλίξεις (E ἐλλέξεις, F ἐλέγξῃς) αὐτοὺς καὶ ἀλλαγήσονται | Ad quartum sigillum F πεσεῖται ἡ σελήνη ἀπὸ τοῦ οὐρανοῦ. | ἀποκαλυφθήσοντ. (A -λύψει, F φανήσονται) — προσώπου (F πρόσωπον) πά. τ. γῆς (E om ἐπὶ usque γῆς): D ἀποκαλυφθήσεται πᾶν κριτήριον τῆς γῆς | ἐκλ. τὸ δίμ. τ. θαλ. (E τ. γῆς): F haec ad septimum sigillum transfert, et quae septimi sunt, ad sextum. | ἀποσκεπασθ. (F ἀποσκευασθ.): A praem τότε. E sexto et septimo loco pro καὶ ὅταν etc. habet: καὶ εἰς τὴν ἕκτην σφρ. et κ. εἰς τ. ἑβδ. σφρ.

20 κ. εἶπον cum CDE: AF καὶ πάλιν εἶπ. ἐγὼ ἰωάννης | F om κύριε | A καὶ τίνες | DF πρῶτ. ἐρωτᾶσθ., E κριθῆναι πρῶτ. | καὶ ἀπολαβ. (F λαβ.) τὴν (F om) κρίσιν (D om τ. κρί.): AE om | λεγ. μοι cum DEF: AC add ἄκουσον δίκαιε ἰωάννη | τὰ πνεύματα: A praem πρῶτον | ἀντικειμ. cum AC; DEG ἀντιχρίστου, F om μετὰ (hoc praetermisit Birch.) τ. ἀντ. | κελεύω cum EF; C καὶ κελ., AD καὶ τότε κελ. | F om αὐτούς | πορευθῆναι: A ἀπελθεῖναι sic | ἔνθα — ὑποβρύχ. (A βρύχια): EF om | καὶ εἶπον· κύριε, καὶ εἰς cum E: D καθὼς προεῖπον· κύριε, εἰς .. F καὶ εἰς omissis prioribus .. A καθὼς ἐν τοῖς εὐαγγελίοις εἴρηται· οἱ δὲ υἱοὶ τῆς βασιλείας ἐμβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον. κύριε, καὶ εἰς, item C καθὼς προεῖπον· οἱ δὲ υἱοὶ τῆς βασ. ἐκβληθήσονται εἰς τὸ σκ. τὸ ἐξώτερον, a quibus statim pergit: ἐκ ποίων τόπων κεῖται | κεῖται cum ACE; DF κεῖνται. Praeterea E add τὸ αὐτὸ σκότος τὸ ἐξώτερον | ἄκ. δί. ἰω. cum ACF: DE om | ἀνὴρ cum CDE: AF ἄνθρωπος | τριακονταέτης cum ACF, D τριάκοντα ἔτη, EG τριακ. ἐτῶν | κυλίσαι usque βυθὸν cum D, item C sed tan-

εἰς τὸν βυθόν, καὶ ὀλισθεὶς εἴκοσι ἔτη οὐ μὴ φθάσει εἰς τὸν πυθμένα τοῦ ᾅδου· καθὼς προεῖπεν ὁ προφήτης Δαυίδ· καὶ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ.

21 Καὶ εἶπον· κύριε, καὶ ἀπ' ἐκείνων ποία γλῶσσα μέλλει ἐρωτᾶσθαι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ἐρωτηθήσονται ἀπὸ τοῦ Ἀδὰμ αἱ γλῶσσαι ἐκεῖναι καὶ ὁ ἑλληνισμός, καὶ οἵτινες ἐπίστευον εἰς τὰ εἴδωλα καὶ εἰς τὸν ἥλιον καὶ εἰς τοὺς ἀστέρας, καὶ οἵτινες ἐν αἱρέσει τὴν πίστιν ἐμίαναν, καὶ οἱ μὴ πιστεύσαντες τὴν ἁγίαν ἀνάστασιν, καὶ οἵτινες οὐχ ὁμολόγησαν πατέρα καὶ τὸν υἱὸν καὶ τὸ ἅγιον πνεῦμα· τότε ἀποπέμψω αὐτοὺς ἐν τῷ ᾅδῃ, καθὼς προεῖπεν ὁ προφήτης Δαυίδ· ἀποστραφήτωσαν οἱ ἁμαρτωλοὶ εἰς τὸν ᾅδην, πάντα τὰ ἔθνη τὰ ἐπιλανθανόμενα τοῦ θεοῦ. καὶ πάλιν ὁ αὐτὸς εἶπεν· ὡς πρόβατα ἐν ᾅδῃ ἔθετο, θάνατος ποιμανεῖ αὐτούς.

22 Καὶ πάλιν εἶπον· κύριε, καὶ ἀπ' ἐκείνων ποίους μέλλεις

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tum αὐτόν pro κάτω ἐ. τ. βυ., F tantum κυλ. λίθον, A ἀποκυλίσαι κάτω εἰς βυθὸν λίθον, E σηκόση λίθων καὶ κυλῆσαι sic | καὶ ὀλισθεὶς εἴκ. ἔτη cum D: ACF καὶ ὁ λίθος παρὰ (F om) τρία ἔτη, E ἵνα τρία ἔτη | οὐ (D καὶ ἵνα) μὴ (C om) φθάσει (C φθάσῃ) ACD; F ap. Birch. nil nisi φθάσοι, G οὐ φθάνῃ, E μὴ σταθῇ ἐκεῖ | εἰς τὸν etc. rursus cum D: C nil habet, F κάτω, A τοσοῦτόν ἐστι τὸ βάθος εἰς τὸ σκότος τὸ ἐξώτερον, G τοσοῦτόν ἐστ. τὸ σκ. τὸ ἐξ., E ἕνε (i. e. εἶναι more Graecorum recentiorum pro ἐστίν, quocum ἐκεῖ praecedens iungendum) τὸ σκότ. τὸ ἐξ. | E om καθὼς usque αὐτοῦ | C ἐν ἀποκρύφῳ αὐτό

21 Καὶ (F add πάλιν) εἶπ. κύριε (D om) καὶ (C om) ἀπ' ἐκείνων cum CD F: A κ. εἶπ. ἐγὼ ἰωάννης· καὶ ἀπὸ τότε, E nil nisi καὶ ἀπ' ἐκεῖ | ποία γλῶσσα (male Birch. ποιᾳ γλωσσῃ, E om γλῶσσ.) μ. ἐρωτ. cum ACEF: D τίνες μέλλωσιν ἐρ. | ἄκ. δί. ἰω. cum ACF: D om | A ἀπὸ τότε ἐρωτηθ. | ἐκεῖναι cum ACE (post ἐρωτᾶσθαι statim pergit ἀπὸ τοῦ ἀδ.): DF om | F (ex errore Birch. ut videtur) ὁ ἑλληνικός | οἵτιν. ἐπίστευον (EF ἐπίστευσαν) ε. τ. εἴδ. (E pro εἴδ. habet ἄστρα κ. εἰς τ. σελήνην, vide post): A οἱ εἰδωλολάτραι | κ. εἰς τ. ἥλιον -ἀστέρας cum D, A κ. οἵτινες ἐπίστευον εἰς τ. ἥλιον, CF om; E vide ante | ἐν αἱρέσει: D in ευρησαν corrupit | A τ. πί. αὐτῶν | καὶ οἱ μ. πιστ. (C add εἰς) τ. ἁγί. (D add τριάδαν καὶ τὴν) ἀνάστασιν cum CDF (sed ponit post πνεῦμα): E om, A καὶ οἱ μαντευόμενοι καὶ οἱ μάγοι | καὶ οἵτινες (Birch. corrupte ex F ἐμε pro οἵτ.) οὐχ (CDE οὐκ) ὁμολόγησαν (ita CDF, E ὁμολόγουν, A ἐπίστευον εἰς) πα. καὶ τὸν (A om; C om κ. τὸν) υἱ. κ. τὸ (ACE om) ἅγ. πν. (E πν. ἅγ.): C add καὶ τὴν ἔνσαρκον οἰκονομίαν | τότε (A καὶ τό.) ἀποπέμψω (ita A, CF -μπω, D ἀποστελῶ) α. ἐν τ. ᾅδῃ (ita CD; AF εἰς τὸν ᾅδην) | F καθὼς λέγει | ἀποστραφήτωσαν (Birch. vitiose ex F ἀπογρ.): D ἀποστραφήσονται | ὁ αὐτὸς (C οὗτ.) εἶπ. (A λέγει) | F ἔθεντο, ὁ θά. αὐτ. ποι.

22 καὶ πάλιν εἶπ. (A add ἐγὼ ἰωάννης) κύρ. (D om) καὶ (C om) ἀπ' ἐκ. (C ἀπὸ τότε) | ποίους μέ. κρί. cum D: A τίνες (cod. τίς) μέλλουσιν ἐρωτᾶσθαι, CF

κρίνειν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἐρωτηθήσεται τὸ γένος τῶν Ἑβραίων, οἵτινες ὡς κακοῦργον τῷ ξύλῳ με προσήλωσαν. καὶ εἶπον· καὶ οὗτοι ποίας κολάσεως μέλλουσιν τυχεῖν καὶ ποίου τόπου, ὅτι τοιαῦτά σοι ἐποίησαν; καὶ ἤκουσα φωνῆς λεγούσης μοι· αὐτοὶ ἀπελεύσονται ἐν τῷ ταρτάρῳ, καθὼς προεῖπεν ὁ προφήτης Δαυίδ· ἐκέκραξαν, καὶ οὐκ ἦν ὁ σώζων, πρὸς κύριον, καὶ οὐκ εἰσήκουσεν αὐτούς. καὶ πάλιν εἶπεν ὁ ἀπόστολος Παῦλος· ὅσοι ἀνόμως ἥμαρτον ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἥμαρτον διὰ νόμου κριθήσονται.

23 Καὶ πάλιν εἶπον· κύριε, καὶ οἱ τὸ βάπτισμα λαβόντες τί; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἐρωτηθήσεται τὸ γένος τῶν Χριστιανῶν, οἱ τὸ βάπτισμα λαβόντες, καὶ τότε οἱ δίκαιοι ὑπὸ νεύματός μου ἔλθωσιν, καὶ πορευθήσονται οἱ ἄγγελοι καὶ ἐπισωρεύσουσιν αὐτοὺς ἀπὸ τῶν ἁμαρτωλῶν, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ ὅτι οὐκ ἀφήσει κύριος τὴν ῥάβδον τῶν

τί μέλλεις ποιεῖν | καὶ ἤκουσα usque ἰω. cum ACF: D καὶ εἶπέν μοι | C ἐρωτηθήσονται τὸ etc. | προσήλωσαν cum CDF, item E (post πνεῦμ. ἅγιον sect. 21. pergit: καὶ ἀπὸ τότε κριθήσονται ἑβραῖοι, οἵτινες etc.): A ἐσταύρωσαν | καὶ (F add πάλιν) εἶπ. καὶ (C κύριε, F κύριε καὶ) οὗτοι cum CD: A καὶ εἶπον ἐγὼ ἰωάννης· κύριε, καὶ αὐτοί | μέλλ. τυχεῖν (ita A, C λαχεῖν, D ἔχειν): F εἰσίν | τοιαῦτα: F ταῦτα | σοὶ (D om) ἐποί.: C ἐποι. εἰς σέ | λεγ. μοι: F add ἄκουσον δίκαιε ἰωάννη | αὐτοὶ (A ὅτι αὐτ.) cum ADE (post προσήλωσαν pergit αὐτοὶ ἀπελ.): CF οὗτοι | E καθὰ εἶπεν omissis ὁ πρ. δα. | προεῖπ. cum ACF: D εἶπεν | A om δαυ. | αὐτούς cum CDE: A (εἰσήκουεν) F αὐτῶν | καὶ πάλ. εἶπ. ὁ ἀπόστ. παῦλ. (F ὁ ἀπόστ. λέγει) - - κριθήσονται (F ὅσοι ἐν νόμῳ ἥμ. ἐν νόμ. κριθ. οἱ δὲ ἀνόμως ἥμ. ἀνόμ. κ. ἀπολ.) cum CDF: A om (item E)

23 Καὶ πάλιν (ita CF; D om) εἶπον: AE om | κύριε (E add μου) καὶ (CD om) οἱ τὸ βά. λαβ. (ita ACDF; E φοροῦντες) | τί cum D: CF om; A καὶ ἁμαρτήσαντες τί ἔσται αὐτοῖς, E τί μέλλουσιν γενέσθαι. G pro καὶ οἱ — λαβ. sic: καὶ οἱ βαπτισθέντες καὶ ἀρνησάμενοί σε τί | F καὶ πάλιν ἤκ. φ. λ. μ. ἄκουσον δίκαιε ἰωάννη, A καὶ εἰπέ μοι ἡ φωνή | τότε ἐρωτηθήσεται — οἱ (ita C; D καὶ οἱ) — λαβόντες (F om οἱ τ. βά. λα.): A om | καὶ (D om) τότε οἱ δίκ. ὑπὸ νεύμ. (νεύμ. ex A adsumpsimus, D πνεύματ.) — ἀπὸ τ. ἁμαρτ. cum D: C καὶ τότε οἱ δί. ὑπὸ τ. πνεύμ. μου πορευθῶσιν (nonnihil deest) οἱ ἄγγελοι κ. ἐπισωρ. τοὺς δι. ἀ. τ. ἁμαρτ., A ὅτι ὑπὸ νεύματός μου πορεύσονται οἱ ἄγγ. καὶ ἐπισωρεύσονται τοὺς δικ. ἀ. τ. ἁμαρτ., F (post χριστιανῶν) καὶ ἐν τῷ πνεύματί μου πορευθήσονται ἄγγελοι καὶ ἐπισωρ. τοὺς δικ. ἀ. τ. ἁμ., E (post μέλλ. γενέσθαι) τότε πορεύσονται οἱ ἄγγ. κ. ἐπισ. τοὺς δικ. ἀπὸ (cod. ἐπὶ) τῶν ἁμ. (pergit omissis pluribus ἐπὶ τὸν κλῆρον τ. δικ. οἱ μὲν δί. λάμπουσιν ὡς ὁ ἥλ. οἱ δὲ ἁμ. ἔσ. ζοφ.) | καθὼς usque τῶν δικ. cum D, item AC: F om | κ. σταθήσονταί — ἥλιος: ita

ἁμαρτωλῶν ἐπὶ τὸν κλῆρον τῶν δικαίων, καὶ σταθήσονται πάντες οἱ δίκαιοι ἐκ δεξιῶν μου καὶ λάμψουσιν ὡς ὁ ἥλιος. καθὼς ὁρᾷς, Ἰωάννη, τοὺς ἀστέρας τοῦ οὐρανοῦ, ὅτι ὅλοι ὁμοῦ ἐγένοντο, εἰς δὲ τὸ φῶς διαφέρουσιν, οὕτως ἔσται ἐπὶ τῶν δικαίων καὶ τῶν ἁμαρτωλῶν· οἱ γὰρ δίκαιοι λάμψουσιν ὡς φωστῆρες καὶ ὡς ὁ ἥλιος, οἱ δὲ ἁμαρτωλοὶ ἔστωσαν ζοφώδεις.

24 Καὶ πάλιν εἶπον· κύριε, καὶ πάντες οἱ Χριστιανοὶ εἰς μίαν κόλασιν ἀπέρχονται; βασιλεῖς, ἀρχιερεῖς, ἱερεῖς, πατριάρχαι, πλούσιοι καὶ πένητες, δοῦλοι καὶ ἐλεύθεροι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· καθὼς προεῖπεν ὁ προφήτης Δαυίδ, ἡ ὑπομονὴ τῶν πενήτων οὐκ ἀπολεῖται εἰς τέλος. περὶ δὲ βασιλέων, ἐλασθήσονται ὡς ἀνδράποδα καὶ κλαύσουσιν ὡς νήπια· περὶ δὲ πατριαρχῶν καὶ ἱερέων καὶ λευϊτῶν τῶν ἁμαρτησάντων, διασκορπισθήσονται ἐν ταῖς κολάσεσιν κατὰ τὴν ἀναλογίαν ἑκάστου τοῦ ἰδίου πταίσματος, οἱ μὲν ἐν τῷ πυρίνῳ ποταμῷ, οἱ δὲ εἰς τὸν σκώληκαν τὸν ἀκοίμητον, ἄλλοι δὲ ἐν τῷ ἑπταστόμῳ φρέατι τῆς κολάσεως· ἐν ταύταις ταῖς κολάσεσιν διαμερισθήσονται οἱ ἁμαρτωλοί.

D et A, item F; C καὶ στήσονται, a qua inde voce transilit statim ad extrema libri: τῆς φωνῆς ταύτης, κατήνεγκέ με ἡ νεφέλη καὶ ἀπέθετο ἐν τῷ ὄρει θαβώρ. | καθὼς ὁρᾷς (F ὁρᾶτε) ἰω. (F om) τ. ἀ. τοῦ οὐρ. (F om τ. οὐρ.) ὅτ. ὅλοι ὁμοῦ (F teste Birch. ὑπ' ἐμοῦ, G εἰς μίαν) ἐγ., εἰς δὲ — διαφέρουσιν (F pro his: καὶ φῶς οὐκ ἔχουν ὅλη [corrige ὅλοι] ἴσα, ἀλλὰ ἄλλοι μέν εἰσιν φαινώτατοι [sic Bi.] ἄλλοι δὲ στυγνώτατοι [G στυγνοί])· οὕτως ἔσται (F ἔστω) — οἱ γὰρ (F μὲν) δί. λάμψ. (F λάμπουσιν) ὡς φ. (F φωστὴρ) κ. ὡς ὁ (F om) ἥλιος — ἔστωσαν (F ἔσονται) ζοφ. De E iam vidimus; A vero post illud prius λάμψ. ὡς ὁ ἥλ. omissis iis quae interiecta sunt nil addit nisi οἱ δὲ ἁμαρτ. ἔσοντ. ζοφ.

24 εἶπον (A add ἐγὼ ἰωάννης) κύριε, καὶ (ita AF; DE om κύ. καὶ) πάντ. οἱ χριστ. (χρι. DEF; AG ἁμαρτωλοὶ) | βασιλ. usque ἐλεύθ. cum A: F καὶ βασ. καὶ πατρ. πλούσ. καὶ πένητ., E βασιλ. καὶ ἄρχοντες, πλούσ. καὶ πένητ., D nil nisi καὶ πτωχοὶ καὶ πλούσ. | ἄκ. δί. ἰω. cum AF: DE om | καθὼς cum DF: A ὅτι καθὼς, E om καθὼς usque δαυ. | προεῖπεν (ita F, A εἶπεν) etc.: D προεῖπεν (cod. -πα) τὸ πνεῦμα τὸ ἅγιον διὰ τοῦ προφήτου δαυ. | βασιλέων: EF add καὶ πατριαρχῶν | D post ἐλασθήσονται repetit βασιλεῖς | ἀνδράποδα cum ADG: F τετράποδα | ὡς (A ὥσπερ) νήπια (F -πιοι) | περὶ δὲ πατριαρχ. καὶ (D om) — κατὰ τὴν (A om) ἀναλογίαν — πταίσματος cum AD: F καὶ διαμερισθήσονται οἱ ἁμαρτωλοὶ ἐν ταῖς κολάσεσι ταύταις, E καὶ διαμερισθήσ. εἰς φοβερὰς κολάσεις, ὅπου οὐκ ἔστι φῶς, ἀλλὰ ὀδύνη καὶ στενοχωρία καὶ ἀνάγκη, omissis reliquis huius sectionis. | σκώληκαν cum AD: F -κα | ἄλλοι δὲ (F οἱ δὲ) usque κολάσεως cum AF: D om | F om ἐν ταύτ. τ. κολάσεσιν

25 Καὶ πάλιν εἶπον· κύριε, καὶ οἱ δίκαιοι ποῦ μέλλουσιν αὐλίζεσθαι; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἀποσκεπασθήσεται ὁ παράδεισος, καὶ γενήσεται ὁ κόσμος ὅλος καὶ ὁ παράδεισος ἕν, καὶ ἔσονται οἱ δίκαιοι ἐπὶ προσώπου πάσης τῆς γῆς μετὰ τῶν ἀγγέλων μου, καθὼς προεῖπεν τὸ πνεῦμα τὸ ἅγιον διὰ τοῦ προφήτου Δαυίδ· δίκαιοι δὲ κληρονομήσουσιν γῆν, καὶ κατασκηνώσουσιν εἰς αἰῶνα αἰῶνος ἐπ' αὐτῆς.

26 Καὶ πάλιν εἶπον· κύριε, πόσον ἐστὶν τὸ πλῆθος τῶν ἀγγέλων; καὶ ποῖόν ἐστιν πλέον, τῶν ἀγγέλων ἢ τῶν ἀνθρώπων; καὶ ἤκουσα φωνῆς λεγούσης μοι· ὅσον ἐστὶν τὸ πλῆθος τῶν ἀγγέλων, τόσον ἐστὶν τὸ γένος τῶν ἀνθρώπων, καθὼς εἶπεν ὁ προφήτης· ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ.

27 Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ πῶς μέλλει εἶναι ὁ κόσμος; ἀποκάλυψόν μοι πάντα. καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ἀπὸ τότε οὐκ ἔστιν πόνος, οὐκ ἔστιν λύπη, οὐκ ἔστιν στεναγμός,

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25 πάλιν (DE om) εἶπον· κύρ. καὶ (A om) οἱ | λεγ. μοι (E φωνὴν λέγουσάν μοι, ut etiam ante): F add ἄκουσον δίκαιε ἰωάννη | τότε: AE om | ἀποσκεπ. cum ADE: F ἀνασκεπ. | καὶ γενήσεται usque ἓν cum D: E γενήσεται ἡ γῆ παράδεισος, A om; F post ἀνασκεπ. pergit ἡ γῆ ὥσπερ παράδεισος et add καὶ κενωθήσονται οἱ θησαυροὶ τοῦ οὐρανοῦ ἐπὶ προσώπου πάσης τῆς γῆς καὶ ἔσται ἡ γῆ ὥσπερ παράδεισος | καὶ ἔσ. οἱ δίκ. ἐπὶ (A ἀπὸ) πρ. — τῶν (F add ἁγίων) ἀγγ. μου cum AF: E καὶ κενησθήσονται (corrupte, vide ante F; omissa sunt quae ibi interponuntur) οἱ δίκ. ἐπὶ πρόσωπον πάσ. τ. γ. μετὰ τῶν ἀγγ.: D om | καθὼς προεῖπ. (D εἶπ.) τὸ πν. τ. ἅγ. (ita A et D, sed διὰ etc. om A) διὰ τ. πρ. δαυ.: EF καθ. εἶπ. (F διδάσκει) ὁ προφήτ. δαυ. | γῆν cum DF: AE τὴν γῆν | εἰς αἰῶν. αἰῶνος (ita AD; E om αἰῶνος, F εἰς αἰῶνας) ἐπ' αὐτῆς (ita DE; AF -τὴν)

26 πάλιν (DE om) εἶπ. (A add ἐγὼ ἰωάννης) κύρ. (A add καὶ) | πόσον usque ἀνθρώπων cum D: A πόσ. ἐστ. τὸ πλ. τ. ἀγγ. καὶ πόσ. ἐστ. τὸ πλῆθ. τῶν ἀνθρώπ., F τίνες εἰσὶν πλέον τὸν ἀριθμόν, τῶν ἀγγ. ἢ τῶν ἀνθρώπ., E ποῖον ἄρα ὑπάρχει πλεῖον (scripta haec in codice ποια αρα υπαρχων πλοιον), τὸ γένος τῶν ἀνθρ. ἢ τὸ πλῆθ. τῶν ἀγγέλ. | λεγ. μοι: FE add ἄκουσον δίκαιε ἰωάννη | ὅσον ἐστὶν τὸ πλ. τ. ἀγγ. τόσον (F τοσοῦτ.) ἐ. τὸ γέν. (F πλῆθος) τ. ἀνθρ. cum DF (D add τῶν χριστιανῶν): A ὅσος ἐστὶν ὁ ἀριθμὸς τῶν ἀγγέλ. τοσοῦτός ἐστι καὶ τῶν ἀνθρ., E his omnibus omissis statim pergit ἔστησεν ὅρια — ἀγγ. θεοῦ, additque οἱ ἄγγελοι ἀναρίθμητοί εἰσιν | καθ. εἶπεν usque θεοῦ cum AD: F om

27 πάλιν (DF om) εἶπον· κύριε (D om), καὶ ἀπὸ etc. | καὶ πῶς usque κόσμος cum D; item A κ. π. μέλλεις ποιῆσαι τὸν κόσμον: FE om | ἀποκ. μ. πάντα: FE om | ἄκουσ. δί. ἰω. cum AF: DE om | πόνος - λύπη - στεναγμ. ita AG, item E (καὶ ἀπὸ τότε etc.); similiter D λύπη — φθόνος — στεναγμ., F om οὐκ ἔ. λύπ. οὐκ ἔ. στεν. | οὐκ ἔ. μνη. οὐκ ἔ. δάκρ. (D — δάκρ. — μνησ.) cum AD: F

οὐκ ἔστιν μνησικακία, οὐκ ἔστιν δάκρυα, οὐκ ἔστιν φθόνος, οὐκ ἔστιν μισαδελφία, οὐκ ἔστιν ἀδικία, οὐκ ἔστιν ὑπερηφανία, οὐκ ἔστιν καταλαλιά, οὐκ ἔστιν πικρία, οὐκ ἔστιν μέριμνα βίου, οὐκ ἔστιν πόνος γονέων ἢ τέκνων, οὐκ ἔστιν πόνος χρυσίου, οὐκ εἰσὶν πονηροὶ λογισμοί, οὐκ ἔστιν διάβολος, οὐκ ἔστιν θάνατος, οὐκ ἔστιν νὺξ ἀλλὰ πάντα ἡμέρα. καθὼς προείρηκα· καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης, τουτέστιν τοὺς ἀνθρώπους τοὺς ὁμοιουμένους τῶν ἀγγέλων διὰ τῆς ἐναρέτου αὐτῶν πολιτείας, κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσωσιν, καὶ γενήσεται μία ποίμνη, εἷς ποιμήν.

28 Καὶ πάλιν ἤκουσα φωνῆς λεγούσης μοι· ἰδοὺ ταῦτα πάντα ἤκουσας, δίκαιε Ἰωάννη· ταῦτα παράθου πιστοῖς ἀνθρώποις, ἵνα καὶ ἑτέρους διδάξωσιν καὶ μὴ καταφρονήσωσιν, μηδὲ τοὺς μαργαρίτας ἡμῶν ῥίψωσιν ἔμπροσθεν τῶν χοίρων, μή ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν.

Καὶ ἔτι μου ἀκούοντος τῆς φωνῆς ταύτης, κατήνεγκέ με

οὐκ ἔσ. ψεῦδος, οὐκ ἔ. κακία, οὐκ ἔστι δάκρυα, E nil nisi οὐκ ἔστ. δάκρυα | οὐκ ἔστ. φθόνος usque μέριμν. βίου cum A: D οὐκ ἔστ. ὑπερηφανία οὐκ ἔ. μέρ. βίου, F οὐκ ἔστ. καταλαλιά, E οὐκ ἔ. μέρ. βί. οὐκ ἔστ. μῖσος, οὐκ ἔστ. κακία, οὐκ ἔστ. πικρία | ο. ἔ. πόνος (F ἐνθύμησις) γον. ἢ (E οὐ) τέκνων: ita ADEF | ο. ἔ. πόνος (D om) χρυσ. cum AD: EF ο. ἔ. διαφορὰ (F πόθος) χρυσ. ἢ ἀργυρίου | ο. εἰσ. πονηροὶ (F post λο.) cum AF, item E οὐ διαλογισμοὶ πονηροί, D οὐκ ἔστιν πορνείας λογισμός. Praeterea A solus add οὐκ ἔστιν πνεῦμα πονηρόν. | ο. ἔ. διάβ. (haec E om) ο. ἔ. θάν. (haec D om) | ο. ἔ. νύξ, ἀλλὰ πά. ἡμ. cum D: A ο. ἐ. νὺξ ἢ ἐνιαυτοί, ἀλλὰ πάντες ἡμέρα, F ο. ἔ. νὺξ ἢ ἐνιαυτοὶ (Birch. -αυτὴ) ἢ καιροὶ (Bi. χαιρ.) ἢ ἡμέραι, ἀλλὰ πάντα ἡμέρα, E οὐδὲ κατοίκησις οὔτε ἑβδομάδα (sic) οὔτε ὧραι, ἀλλὰ πάντα ἡμέρα et add πάντα ἀγαθοσύνη ἀνεκλάλητος· ἃ ὀφθαλμὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἑτοίμασεν (sic) ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. Tum pergit: καθὼς εἶπεν (sic, non εἶπον)· καὶ ἄλλα etc. | καθ. προείρηκα cum AD: E καθ. εἶπεν, F καθ. εἶπ. ὁ κύριος | τουτέστ. τ. ἀνθρ. (A δικαίους) τοὺς (A om) ὁμ. τῶν ἀγγ. (sic uterque) διὰ τῆς (ita A; D καὶ) ἐναρέτου (ita D; A ἀμετρίτου) αὐτῶν (A αὐτοῦ) πολιτ. cum AD: EF om | κἀκεῖνα — ἀγαγεῖν: A ante τουτέστιν | ἀκούσωσιν: ita ADEF

28 ταῦτ. (D om) πάντ. (F om) ἤκ. δίκ. (cum AB; DF om) ἰω. (B add καὶ ἠγαπημένε μαθητά) ταῦτα (D πάντα) παράθου πι. ἀνθρ. | ἵνα καὶ ἑτέρ. διδ. καὶ καταφρον. (haec omnia A; D nil nisi ἵνα μὴ καταφρ., B οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι, F om) | μηδὲ (D ἵνα μὴ) τ. μαργ. ἡμ. (D haec post ῥίψ.) ῥίψ. (ita D; F ῥύπτεσθαι sic, F καὶ μὴ ῥίπτε τ. μαργ. μου) ἔμπρ. τ. χ. μήπ. (ita A; F ἵνα μή, D καὶ) καταπατήσουσιν (ita A; DF -σωσιν) etc. B pro his: οἱ γὰρ ἄφρονες ῥίπτουσιν τοὺς μαργαρίτας ἔμπροσθεν τ. χοίρ. καὶ καταπατοῦσιν αὐτούς. | καὶ ἔτι μ. ἀκ. τ. φω. (A add καὶ [κατα?] βοούσης sic) ταύτης (A om):

ἡ νεφέλη καὶ ἀπέθετό με ἐν τῷ ὄρει Θαβώρ. καὶ ἦλθεν φωνὴ πρός με λέγουσα· μακάριοι οἱ φυλάττοντες κρίσιν καὶ ποιοῦντες δικαιοσύνην ἐν παντὶ καιρῷ. καὶ μακάριός ἐστιν ὁ οἶκος ὅπου κεῖται ἡ διάθεσις αὕτη, καθὼς εἶπεν ὁ κύριος ὅτι ὁ ἀγαπῶν με τοὺς λόγους μου τηρεῖ ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

D καὶ ὡς ἤκουσα τ. φων. ταύτης | ἀπέθετο ACF: D ἔστησεν | θαβώρ: D τῷ θαβ. | καὶ ἦλθ. φω. πρ. με λέγ. (D λέγει — sic — πρ. με) cum AD: CF om | μακάριοι usque καιρῷ cum AD: CF om | κ. μακ. ἐστιν (F om) ὁ οἶκ. ὅπου (ita ACF, D ἔνθα) — εἶπ. ὁ κύριος: ita ACDF, sed A add ἐν εὐαγγελίοις | ὁ ἀγαπῶν -τηρεῖ cum ADF (item B): D ὁ ἀγαπ. τοὺς λόγους μου ἀγαπηθήσεται παρὰ τοῦ πατρός μου | ἐν χριστῷ — ἡμῶν: ita pergunt CDF; reliqua αὐτῷ etc. cum D: C ᾧ ἡ δόξ. καὶ τὸ κράτος εἰς τ. αἰῶνας τῶν αἰώνων, ἀμήν. Item F αὐτῷ πρέπει πᾶσα δόξα τιμὴ καὶ προσκύνησις σὺν τῷ ἀνάρχῳ αὐτοῦ πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ αὐτοῦ πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. ᾧ ἡ δόξα καὶ τὸ κράτος, ἀμήν. Item A (pergens post τηρεῖ) ὅτι τῷ κυρίῳ ἡμῶν ἰησ. χρι. πρέπει δόξα καὶ ἡ τιμὴ καὶ ἡ προσκύνησις νῦν κ. ἀεὶ κ. εἰς τοὺς αἰ. τῶν αἰώνων, ἀμήν.

Satis diversum ab his libri finem codex B praebet. Pergit enim post καὶ καταπατοῦσιν αὐτούς **hunc in modum:** καὶ μακάριος ὁ ἔχων τὴν ἀποκάλυψιν ταύτην καὶ ἀναγινώσκει **(sic)** ἔμπροσθεν τοῦ λαοῦ· καὶ μακάριοι [οἱ] ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάττοντες αὐτά. ταῦτα τοῦ κυρίου εἰπόντος ἥρπασέ με νεφέλη καὶ κατήγαγέ με ἐν τῷ ὄρει τῷ θαβώρ. ἐλθὼν οὖν ἐν τῇ πόλει ἱερουσαλὴμ εὗρον συνηθροισμένους τοὺς ἕνδεκα μαθητάς, καὶ ἰδόντες ἐχάρησαν χαρὰν μεγάλην, καὶ ἀσπασάμενοι ἀλλήλους ἐν φιλήματι ἁγίῳ, ἐδιηγησάμην **(codex** εδιγησανμι**)** τοῖς ἀδελφοῖς μου ἀποστόλοις ἃ εἶδον καὶ ἤκουσα παρὰ τοῦ διδασκάλου καὶ κυρίου ἡμῶν ἰησοῦ χριστοῦ. **Sequitur:** καθεῖχεν, **unde fortasse** καθὼς καθῆκεν **eliciendum; tum pergitur:** διεσπάρημεν καὶ ἐκηρύξαμεν τὸ εὐαγγέλιον πάσῃ τῇ κτίσει, ἵνα οἱ ἀκούοντες καὶ πιστεύοντες βαπτισθῶσιν εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος [καὶ] εὕρωσιν ζωὴν αἰώνιον ἐν τῇ ἡμέρᾳ τῆς κρίσεως. οὕτως γὰρ ἐνετείλατο κύριος· ὁ ἀγαπῶν με τοὺς λόγους μου τηρεῖ, κἀγὼ αὐτῷ δωροῦμαι ζωὴν αἰώνιον. ταῦτα ἀκούσαντες, ἀδελφοὶ ἀγαπητοί, καὶ πιστεύσαντες **(codex** πιστεύσεσθαι**)** λίσατε **(sic, quod ferri potest)** ἵνα λάβητε ζωὴν αἰώνιον εἰς δόξαν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος, ἀμήν.

Restat ut de extremis libri partibus videamus, quemadmodum in codice E scripta sunt. Habent autem proprium illa quidem modum, maximeque ieiunam exaggerationem poenarum inferni continent. Haec qualia sint, ex iis quae inde excerpta dabimus satis apparebit. Scripturam perquam vitiosam tacite passim, ut facere in his consuevimus, correximus. Post verba μία ποίμνη, εἷς ποιμήν, **exeunte sect. 27 posita sic pergit:** ἄκουσον, δίκαιε ἰωάννη. ταῦτα πάντα συναχθήσονται, καὶ γενήσεται εἰς τὴν κοιλάδα τοῦ κλαυθμῶνος, καὶ στήσω τὸν θρόνον μου εἰς τὸν τόπον, καὶ καθίσω μετὰ τῶν ιβʹ ἀποστόλων καὶ μετὰ τῶν κδʹ πρεσβυτέρων. καὶ αὐτὸς **(adde** ἔσῃ **vel simile quid?)** πρεσβύτερος διὰ τὴν ἐνάρετον πολιτείαν, καὶ ἐκτελέσαι τρεῖς λειτουργίας ἀπολαμβάνεις στολὴν λευκὴν καὶ στέφανον ἀμάραντον ἐκ χειρὸς κυρίου, καὶ καθήσει **(ita scriptum)** μετὰ τῶν κδʹ πρεσβυτέρων, καὶ μεγάλους ἐπισκόπους ἐπιδείξεις **(? ita singula).** καὶ μετὰ ταῦτα

ἐξελεύσονται οἱ ἄγγελοι κατέχοντες χρυσοῦν θυμιατήριον καὶ λαμπάδας φαινάς, καὶ συνάγουσιν τοὺς καλῶς πολιτευσαμένους ἐκ δεξιῶν τοῦ κυρίου τοὺς ποιοῦντας τὰς ἀρετὰς αὐτοῦ, [καὶ] κατασκηνώσει αὐτοὺς εἰς αἰῶνα αἰῶνος φωτὸς καὶ ἀγαλλιάσεως, καὶ ἀπολαύσουσιν ζωὴν αἰώνιον. καὶ ὅταν χωρίζῃ τὰ πρόβατα ἀπὸ τῶν ἐρίφων, δηλονότι τοὺς δικαίους ἀπὸ τῶν ἁμαρτωλῶν, τοὺς δικαίους ἐκ δεξιῶν καὶ τοὺς ἁμαρτωλοὺς ἐξ εὐωνύμων, τότε ἀποστελεῖ (cod. ἀποστέλη) ἄγγελον τὸν ῥαγουὴλ λέγων· ἄπελθε σάλπισαι (hoc accentu codex) τοὺς ἀγγέλους τοῦ ψύχους καὶ χιόνος τοῦ κριοῦ, καὶ σύναξον πᾶσαν ὀργὴν εἰς τοὺς ἑστῶτας ἐξ εὐωνύμων, ὅτι οὐ συγχωρῶ αὐτούς, ὅταν ἴδωσιν τὴν δόξαν τοῦ θεοῦ, οἱ ἀσεβεῖς καὶ ἀμετανόητοι, καὶ οἱ ἱερεῖς οἱ μὴ (pro his confuse et corrupte: καὶ οἱ μὴ ποιήσαν τοὺς ἱερεῖς καὶ μὴ) ποιήσαντες τὰ προσταχθέντα — — — ὅσοι ἔχετε δάκρυα, κλαύσατε διὰ τοὺς ἁμαρτωλούς. καὶ φωνήσει ὁ τεμελοὺχ (is paullo ante θυρωρὸς constitutus est) τὸν ταρούχ (sic)· ἄνοιξον κλειδοῦχε τὰς κολάσεις· ἄνοιξον τὰ κριτήρια — — ἄνοιξον τὸν σκώληκα τὸν ἀκοίμητον καὶ τὸν βέβηλον δράκοντα· ἑτοίμασον τὰς ἀδίας (sic)· ἄνοιξον τὸ σκότος· ἀπόλυσον τὸν πύρινον ποταμὸν καὶ τὸ δείλαιον σκότος εἰς τὰς πυθμένας τοῦ ᾅδου. τότε βλέποντες οἱ ἁμαρτωλοὶ οἱ ἐλεεινοὶ τὰ ἔργα αὐτῶν καὶ μὴ δυνάμενοι — — ὡς μὴ ἔχοντες παραμυθίαν, κλαίοντες καὶ καταβαίνοντες ἐν ῥοαῖς ὡσεὶ αἱμάτων· καὶ οὐκ ἔστιν ἐλεῶν αὐτούς, οὐ πατὴρ βοηθός, οὐ μήτηρ σπλαγχνιζομένη, ἀλλὰ μᾶλλον στασιάζοντες αὐτοὺς οἱ ἄγγελοι καὶ λέγοντες· ταπεινοί, τί κλαίετε; ἐν τῷ κόσμῳ οὐκ ἠλεήσατε ἀσθενῶν, οὐκ ἐπεσκέψασθε — — καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον. ἐκεῖ δυσωπῆσαι οὐκ ἰσχύετε τὸν ἐκ παρθένου τεχθέντα — ἀμετανόητοι ἐζήσατε ἐν τῷ κόσμῳ, καὶ οὐ μὴ ἔχετε ἔλεος ἀλλὰ αἰώνιον κόλασιν. καὶ λέγει ὁ τεμελοὺχ τῷ (cod. τὸν) ταρούχ (h. l. sic)· ἔγειρε τὸν ὄφιν τὸν παχὺν τὸν τρικέφαλον, σάλπισαι εἰς τὰ δεινὰ θηρία τοῦ συνάγεσθαι εἰς τὴν βρῶσιν αὐτῶν· ἄνοιξαι τὴν δωδεκάπληγον ἵνα συναχθῇ πᾶν ἑρπετὸν εἰς ἀσεβεῖς καὶ ἀμετανοήτους — — καὶ συνάξει ὁ τεμελοὺχ τὸ πλῆθος τῶν ἁμαρτωλῶν, καὶ λακτίσει τὴν γῆν, καὶ σχισθήσεται ἡ γῆ εἰς τόπους καὶ χωνευθήσονται οἱ ἐλεεινοὶ ἁμαρτωλοὶ εἰς τὰς φοβερὰς κολάσεις. τότε ἀποστελεῖ (cod. -έλει) ὁ θεὸς τὸν ἀρχιστράτηγον μιχαήλ, καὶ σφραγίσας τὸν τόπον τύπτει αὐτοὺς ὁ τεμελοὺχ μετὰ τὸν τίμιον σταυρόν, καὶ συναχθήσεται ἡ γῆ κατὰ τὸ πρότερον. τότε οἱ ἄγγελοι αὐτῶν ὑπερεθρήνησαν, τότε ἡ παναγία ἔκλαυσεν αὐτοὺς καὶ πάντες οἱ ἅγιοι, καὶ οὐκ ὀφελήσουσιν αὐτούς. καὶ ὁ ἰωάννης λέγει· καὶ εἰς τύχην τῶν ἁμαρτωλῶν ἐπιγράφεται τὰ κριτήρια; καὶ ἤκουσα φωνὴν (cod. -νῆς) λέγουσάν μοι· ἕκαστος ἐν τῷ ἰδίῳ θελήματι ἐπορεύοντο ἐν τῷ κόσμῳ, καὶ διὰ τοῦτο οὕτως κολάζονται. μακάριος ὁ ἄνθρωπος ὁ ἀναγινώσκων τὴν γραφήν· μακάριος ὁ μεταγράψας αὐτὸ καὶ δώσας εἰς ἑτέρας καθολικὰς ἐκκλησίας· μακάριοι πάντες οἱ φοβούμενοι τὸν θεόν. ἀκούσατε ἱερεῖς καὶ οἱ ἀναγινώσκοντες, ἀκούσατε λαοί etc.

128

V. IOHANNIS
LIBER DE DORMITIONE MARIAE.

Τοῦ ἁγίου Ἰωάννου τοῦ θεολόγου λόγος εἰς τὴν κοίμησιν τῆς ἁγίας θεοτόκου.

[1] Τῆς παναγίας ἐνδόξου θεοτόκου καὶ ἀειπαρθένου Μαρίας κατὰ τὸ εἰωθὸς ἐν τῷ ἁγίῳ μνήματι τοῦ κυρίου ἡμῶν ἐρχομένης θυμιᾶσαι καὶ κλινούσης τὰ ἅγια γόνατα αὐτῆς, ἐδυσώπει τὸν ἐξ αὐτῆς τεχθέντα Χριστὸν τὸν θεὸν ἡμῶν πρὸς αὐτὴν ἀναλῦσαι.

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* τοῦ ἁγίου (Par. 1021 add ἀποστόλου καὶ εὐαγγελιστοῦ, E pro ἁγίου habet ἐν ἁγίοις πατρὸς ἡμῶν) ἰωάνν. τοῦ θεολ. λόγος (Mon. 146 om) εἰς τ. (Mon. 146 add πάνσεπτον) κοίμησιν τῆς ἁγίας (ita A; B παναγίας, E ὑπεραγίας, Par. 1021 ὑπεραγίας δεσποίνης ἡμῶν) θεοτόκου cum AB Mon. 146; E; Par. 1021.

CD Par. 770: διήγησις (ita C; D Par. 770 om) τοῦ ἁγίου ἰωάνν. τοῦ θεολόγου περὶ τῆς τελειώσεως τῆς ἁγίας (ita D; C παναγίας) θεοτόκου καὶ ἀειπαρθένου μαρίας (Par. 770 τῆς ἁγίας μαρ. τῆς θεοτόκ.).

Par. 1215: τοῦ ἁγίου ἰωάνν. θεολόγου καὶ εὐαγγελιστοῦ διήγησις περὶ τῆς ἐνδόξου κοιμήσεως τῆς ὑπεραγίας ἡμῶν θεοτόκου καὶ ἀειπαρθένου μαρίας.

Coisl. 121: ἰωάννου τοῦ ἀποστόλου καὶ θεολόγου λόγος εἰς τὴν ἁγίαν καὶ πανένδοξον κοίμησιν τῆς ὑπεραγίας θεοτόκου. Par. 1504: ἀνάληψις καὶ μετάστασις τῆς ἁγίας μαρίας τῆς θεοτόκου, συγγραφεῖσα παρὰ ἰακώβου τοῦ ἀδελφοῦ τοῦ κυρίου. Vind. 151: κοίμησις τῆς ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου μαρίας, συγγραφεῖσα ὑπὸ ἰακώβου τοῦ ἀδελφοθέου. Par. 897: τοῦ ἐν ἁγίοις πατρὸς ἡμῶν ἰωάννου ἀρχιεπισκόπου θεσσαλονίκης λόγος πάνυ ὠφέλιμος εἰς τὴν κοίμησιν τῆς ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου μαρίας. De his quattuor extremis cf. Prolegomena.

[1] παναγίας: D Mon[a] et [b] ἁγίας, E ἁγίας καὶ | Mon[a] κατὰ τὸ ἔθος | ἁγίῳ: B om | τ. κυρίου ἡμῶν cum ACDE Mon[a]: B Mon[b] add ἰησοῦ χριστοῦ | ἐξ αὐτῆς cum BCDE Mon[a] et [b]: A ὑπ' αὐτῆς | χριστ. τὸν θεὸν ἡμῶν cum ABDE Mon[a] (praem κύριον) et [b]: C om

[2] βλέποντες δὲ αὐτὴν οἱ Ἰουδαῖοι σχολάζουσαν τῷ θείῳ τάφῳ, προσῆλθον τοῖς ἀρχιερεῦσιν λέγοντες ὅτι Μαρία καθ' ἑκάστην ἡμέραν ἔρχεται πρὸς τὸ μνῆμα. καλέσαντες δὲ οἱ ἀρχιερεῖς τοὺς ταχθέντας παρ' αὐτῶν φύλακας πρὸς τὸ μὴ συγχωρεῖσθαί τινα εὔχεσθαι ἐν τῷ ἁγίῳ μνήματι, ἐπυνθάνοντο περὶ αὐτῆς, εἰ ἀληθῶς οὕτως ἔχει. οἱ δὲ φύλακες ἀποκριθέντες εἶπον μηδὲν τοιοῦτον θεωρῆσαι, τοῦ θεοῦ μὴ συγχωροῦντος αὐτοῖς τὴν παροῦσαν ὁρᾶν. [3] Μιᾷ δὲ τῶν ἡμερῶν, παρασκευῆς οὔσης, ἦλθεν κατὰ τὸ εἰωθὸς ἡ ἁγία Μαρία παρὰ τὸ μνῆμα, καὶ ἐν τῷ εὔχεσθαι αὐτὴν ἐγένετο ἀνεῳχθῆναι τοὺς οὐρανοὺς καὶ τὸν ἀρχάγγελον Γαβριὴλ κατελθεῖν πρὸς αὐτήν, καὶ εἶπεν· χαῖρε, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν· ἡ εὐχή σου ἐν τοῖς οὐρανοῖς διελθοῦσα πρὸς τὸν ἐκ σοῦ τεχθέντα ἐδέχθη, καὶ ἀπὸ τοῦ λοιποῦ κατὰ τὴν αἴτησίν σου καταλιποῦσα τὸν κόσμον ἐπὶ τὰ οὐράνια πρὸς τὸν σὸν υἱὸν εἰς τὴν ζωὴν τὴν ἀληθινὴν καὶ ἀδιάδοχον ἀπέρχῃ.

[4] Ἀκούσασα δὲ ταῦτα ἐκ τοῦ ἁγίου ἀρχαγγέλου ὑπέστρεψεν εἰς τὴν ἁγίαν Βηθλεέμ, ἔχουσα ἅμα αὐτῇ τρεῖς παρθένους τὰς ἐξυπηρετούσας αὐτῇ. μετὰ δὲ τὸ ἀναπαῆναι βραχὺ ἀνακαθίσασα εἶπεν πρὸς τὰς παρθένους· ἀγάγετέ μοι θυμιατήριον, ἵνα προσεύξωμαι. καὶ ἤγαγον κατὰ τὸ διατεταγμένον αὐταῖς.

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2 οἱ ἰουδαῖοι cum BCD Mon[a] et [b]: A τινὲς τῶν ἰουδαίων | μαρία cum AC Mon[b]: B Mon[a] ἡ μαρία | ἔρχεται πρὸς (B εἰς) τὸ μνῆμα (Mon[a] μνημεῖον) cum ABD Mon[a] et [b]: C ἀπέρχεται πρ. τὸ μνῆμ. καὶ εὔχεται | B συγχωρηθῆναι | ἐν τῷ ἁγίῳ (B om) μνήματι (D μνημίῳ) | οὕτως: B ταῦτα οὕτως | αὐτοῖς τὴν παροῦσαν ὁρᾶν cum D: A αὐτοῖς τὴν τιμίαν παρουσίαν αὐτῆς ὁρᾶν, B τὴν τιμίαν αὐτῆς παρουσίαν θεωρῆσαι, C αὐτοῖς τὴν τιμίαν παρουσίαν θεωρῆσαι.

3 ἡ ἁγία μαρία cum A: B ἡ ἁγία θεοτόκος, CD ἡ ἁγία μαρία ἡ θεοτόκος | C πρὸς τὸ μνῆμα | καὶ ἐν τῷ εὐχ. αὐτὴν cum BCD: A εὔχεσθαι αὐτὴν cum praecedentibus conjuncta | ἐγένετο ἀνεωχθῆναι usque κατελθεῖν (D ἐλθεῖν): B ἀνεώχθησαν οἱ οὐρανοὶ καὶ ὁ ἄγγελος γαβρ. κατῆλθεν | εἶπεν: D add αὐτῇ, B habet λέγει αὐτὴν (sic) | ἡ εὐχή σου ἐν τ. οὐρ. (D εἰς τὸν οὐρανὸν) διελθοῦσα (D ἐλθ.) etc.: B εἰσηκούσθη σου ἡ προσευχὴ καὶ πρὸς τ. ἐκ σοῦ τεχθ. ἐδέχθη | λοιποῦ cum AB: CD νῦν | A καταλιποῦσα, B καταλοιποῦσα et CD καταλειποῦσα sic | κόσμον: D add τοῦτον | B om πρὸς τ. σ. υἱόν | εἰς τὴν: D εἰς | B ἐπέρχῃ, A παρέρχῃ

4 δὲ ταῦτα: C add ἡ παναγία παρθένος | B ἐκ τοῦ ἀγγέλου | B ἔχουσα μεθ' ἑαυτήν, D ἔχ. σὺν αὐτῇ | τὰς (B add καὶ) ἐξυπηρετ. αὐτῇ (BC αὐτήν): D παιδίσκας τὰς ἐξυπ. αὐτῇ | μετὰ δὲ etc. cum A: B ἐγερθεῖσα δὲ ἡ ἁγία μαρία λέγει πρ. τ. παρθ., C ἀνακαθίσασα δὲ εἶπ. πρ. τ. παρθ., D εἶπεν δὲ πρ. τ. παρθ. | B προσεύξομαι | B διαταχθέν |

[5]καὶ προσηύξατο εἰποῦσα· κύριέ μου Ἰησοῦ Χριστέ, ὁ καταξιώσας
διὰ τὴν ἄκραν ἀγαθότητά σου ἐξ ἐμοῦ τεχθῆναι, ἄκουσον τῆς
φωνῆς μου καὶ πέμψον μοι τὸν ἀπόστολόν σου Ἰωάννην, ἵνα
ἰδοῦσα αὐτὸν ἀπάρξωμαι τῆς εὐφροσύνης· καὶ πέμψον μοι καὶ
τοὺς λοιπούς σου ἀποστόλους, καὶ τοὺς ἤδη πρὸς σὲ ἐπιδημή-
σαντας καὶ τοὺς ἐν τῷ νῦν αἰῶνι, ὅπου δ' ἂν εἰσιν κατὰ χώραν,
διὰ τοῦ ἁγίου σου προστάγματος, ἵνα τούτους θεωρήσασα εὐλο-
γήσω τὸ πολυύμνητόν σου ὄνομα· θαρρῶ γὰρ ὅτι ὑπακούεις τῆς
δούλης σου ἐν ἑκάστῳ.

[6]Εὐχομένης δὲ αὐτῆς παρεγενόμην ἐγὼ Ἰωάννης, τοῦ πνεύ-
ματος τοῦ ἁγίου ἁρπάσαντός με διὰ νεφέλης ἀπὸ Ἐφέσου καὶ
στήσαντός με ἐν τῷ τόπῳ ἔνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου μου.
εἰσελθὼν δὲ πρὸς αὐτὴν καὶ δοξάσας τὸν ἐξ αὐτῆς τεχθέντα, εἶ-
πον· χαῖρε, ἡ μήτηρ τοῦ κυρίου μου, ἡ γεννήσασα Χριστὸν τὸν
θεὸν ἡμῶν, εὐφραίνου ὅτι ἐν δόξῃ μεγάλῃ ἐξέρχῃ τοῦ βίου τού-
του. [7]καὶ ἐδόξασεν τὸν θεὸν ἡ ἁγία θεοτόκος, ὅτι ἦλθον ἐγὼ
Ἰωάννης πρὸς αὐτήν, μνησθεῖσα τῆς φωνῆς κυρίου τῆς εἰπού-
σης· ἰδοὺ ἡ μήτηρ σου, καὶ ἰδοὺ ὁ υἱός σου. καὶ ἦλθον αἱ τρεῖς
παρθένοι καὶ προσεκύνησαν. [8]καὶ λέγει μοι ἡ ἁγία θεοτόκος· εὖ-
ξαι καὶ βάλε θυμίαμα. καὶ ηὐξάμην οὕτως· κύριε Ἰησοῦ Χριστέ,
ὁ ποιήσας θαυμάσια, καὶ νῦν ποίησον θαυμάσια ἐνώπιον τῆς
γεννησάσης σε, καὶ ἐξέλθῃ ἡ μήτηρ σου ἐκ τοῦ βίου τούτου, καὶ

κύριέ μου cum AD: BC om μου

[5] ἐξ ἐμοῦ: A δι' ἐμοῦ τῆς δούλης σου | ἄκουσον cum AD: BC ἐπάκουσον | τὸν ἀπόστολ. σου: BC om σου | A ἀπάρξομαι | καὶ (C om) τοὺς λοιπούς (ita D; ABC ἁγίους) σου (D post ἀποστ. ponit, A om) | B διὰ τοῦ προστάγμ. σου τοῦ ἁγίου | B τῇ δούλῃ σου, A μου τῆς δούλ. σου | ἐν ἑκάστῳ cum AD: C ἑκάστοτε, B om

[6] καὶ στήσαντός με: B καὶ ἔστησέν με | ἔνθα: D ἐν ᾧ | A ἔκειτο | τ. κυρίου μου cum BC: AD om μου | καὶ δοξάσας et εἶπον cum BCD: A ἐδόξασα et καὶ εἶπον | B om χαῖρε ἡ (D om) μήτηρ usque εὐφραίνου, D om ἡ γεννήσασα usque τὸν θεὸν ἡμῶν | τοῦ βίου cum AB: CD ἐκ τ. β.

[7] θεοτόκος cum ABD: C μαρία | ἦλθον cum ACD: B ἧκον | B μνησθ. τοῦ κυρίου τῆς φων. τῆς | C καὶ ἦλθ. καὶ αἱ | προσεκύνησαν cum BC: A add με, D μοι

[8] κ. λέγ. μοι (B om) ἡ ἁγία (C παναγία, D om) | B βάλε θυμίαμ. καὶ εὖξ. | θαυμάσια prius: A add μεγάλα | BC om καὶ νῦν ποί. θαυμάσια | A τεκούσης | καὶ (cum AD; BC om) ἐξέλθῃ (C ἐξέλθοι) | βίου τούτου cum BCD: A κόσμου

πτοηθῶσιν οἱ σταυρώσαντές σε καὶ μὴ πιστεύσαντες εἰς σέ.
9 καὶ μετὰ τὸ τελέσαι με τὴν εὐχὴν εἶπέν μοι ἡ ἁγία Μαρία· ἄγαγέ
μοι τὸ θυμιατήριον. καὶ βαλοῦσα θυμίαμα εἶπεν· δόξα σοι ὁ θεός
μου καὶ ὁ κύριός μου, ὅτι ἐπληρώθη εἰς ἐμὲ ὅσα ὑπέσχου μοι πρὸ
τοῦ ἀνελθεῖν σε εἰς τοὺς οὐρανούς, ὅτι, ὅταν ἐξέρχωμαι ἀπὸ τοῦ
κόσμου τούτου, ἐλεύσῃ σὺ καὶ τὸ πλῆθος τῶν ἀγγέλων σου μετὰ
δόξης πρός με. 10 καὶ λέγω πρὸς αὐτὴν ἐγὼ Ἰωάννης· ἔρχεται ὁ
κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ θεὸς ἡμῶν, καὶ ὁρᾷς αὐτόν,
καθὼς ὑπέσχετό σοι. ἀποκριθεῖσα δὲ ἡ ἁγία θεοτόκος εἶπέν μοι·
οἱ Ἰουδαῖοι ἐξωμόσαντο ἵνα ἐν τῷ τελειωθῆναί με τὸ σῶμά μου
κατακαύσωσιν. καὶ ἀποκριθεὶς εἶπον αὐτῇ· οὐ μὴ ἴδῃ διαφθορὰν
τὸ ὅσιον καὶ τίμιόν σου σῶμα. ἀποκριθεῖσα δὲ εἶπέν μοι· φέρε
θυμιατήριον καὶ βάλε θυμίαμα καὶ εὖξαι. καὶ ἐγένετο φωνὴ ἐκ
τῶν οὐρανῶν λέγουσα τὸ ἀμήν. 11 καὶ ἠκροασάμην ἐγὼ Ἰωάννης
τῆς φωνῆς ταύτης, καὶ εἶπέν μοι τὸ πνεῦμα τὸ ἅγιον· Ἰωάννη,
ἤκουσας τῆς φωνῆς ταύτης τῆς ῥηθείσης ἐν τῷ οὐρανῷ μετὰ τὸ
τελέσαι τὴν εὐχήν; ἀποκριθεὶς δὲ εἶπον· ναί, ἤκουσα. καὶ εἶπέν
μοι τὸ πνεῦμα τὸ ἅγιον· αὕτη ἡ φωνὴ ἣν ἤκουσας σημαίνει τὴν
παρουσίαν τῶν ἀδελφῶν σου τῶν ἀποστόλων τὴν μέλλουσαν καὶ
τῶν ἁγίων δυνάμεων, ὅτι σήμερον ἔρχονται ὧδε.

τούτ. ἐν δόξῃ πολλῇ | AC om καὶ μὴ πιστ. εἰς σέ

9 καὶ μετὰ τὸ τελ. με τ. εὐχήν cum A: D καὶ μετὰ τὸ εὔξασθαι, B καὶ τελέσαντός μου τὴν εὐχήν, C καὶ ὅτε ἐτέλεσα τ. εὐχ. | εἶπεν: D λέγει | μαρία cum BCD: A θεοτόκος | B ἀγάγετε | βαλοῦσα cum CD: AB λαβοῦσα | ὅτι (cum CD; B ἵνα, A om) | ἐξέρχωμαι (D -χομαι): A ἐξέρχῃ | ἀπὸ (cum BD; AC ἐκ) τ. κόσμ. (cum BCD; A βίου) τούτου | ἐλεύσῃ (B -σει) σὺ (BCD σοί): A ἐλεύσομαι ἐγώ | D om τὸ et τῶν | σου et πρός με: A μου et πρὸς σέ | D μετὰ δόξης πολλῆς πρὸς μέ

10 καὶ λέγ. πρ. αὐτὴν (A αὐτῇ) ἐ. ἰω. c. CDA: B καὶ λέγει αὐτῇ ὁ ἰωάνν. | ἰησ. χρι. καὶ θε. ἡμῶν (C om ἡμῶν): B καὶ θεὸς ἰησ. χριστός | D καὶ ἀποκριθεῖσα | C παναγία | θεοτόκος: BD μαρία | μοι: B αὐτῷ, C om | ἵνα: B ὅτι | κατακαύσωσιν: D καύσωσιν, C add πυρί | καὶ ἀποκρ. (C add ἐγὼ ἰωάννης) εἶπον αὐτῇ (πρὸς αὐτήν): B ἀποκρ. δὲ ὁ ἰωάννης εἶπεν αὐτῇ | τίμιον: D ἅγιον | σου σῶμα cum BC: AD σῶμ. σου | ἀποκρ. δὲ (BD add ἡ ἁγία μαρία) εἶπ. μοι (D πρός με, B αὐτῷ): C ἡ δὲ λέγει μοι | ἐκ τῶν οὐρανῶν cum BC: AD ἐκ τοῦ οὐρανοῦ

11 ἠκροασάμην cum ABC: D ἤκουσα | καὶ εἶπεν: D ἣν εἶπεν | ἰωάννη ἤκουσας - - ἐν τῷ οὐρανῷ (B ἐκ τοῦ οὐρανοῦ) - - ἀποκριθεὶς δὲ (D καὶ ἀποκρ.) εἶπον (C ἐγὼ εἶπ.) ναί, ἤκουσα (B om ἤκουσα, D ναὶ κύριε, ἤκ. αὐτήν). καὶ εἶπ. μοι τὸ πν. τ. ἅγιον (D om μοι τὸ πν. τ. ἅγ.): haec omnia A om propter ὁμοιοτέλευτον | ὧδε cum AB: C ἐνταῦθα, D πρὸς ἡμᾶς (corrige ὑμ.)

[12] Ἐγὼ δὲ Ἰωάννης ἐπὶ τούτοις προσηυχόμην· καὶ τὸ πνεῦμα τὸ ἅγιον εἶπεν πρὸς τοὺς ἀποστόλους· πάντες ἅμα διὰ νεφελῶν ἐπιβεβηκότες ἐκ τῶν περάτων τῆς οἰκουμένης συναθροίσθητε εἰς τὴν ἁγίαν Βηθλεὲμ διὰ τὴν μητέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν συσσεισμῷ· Πέτρος ἀπὸ Ῥώμης, Παῦλος ἐκ Τιβερίων, Θωμᾶς ἐκ τῶν Ἰνδῶν τῶν ἐσωτέρων, Ἰάκωβος ἀπὸ Ἱεροσολύμων. [13] Ἀνδρέας ὁ ἀδελφὸς Πέτρου καὶ Φίλιππος, Λουκᾶς καὶ Σίμων ὁ Καναναῖος καὶ Θαδδαῖος οἱ κοιμηθέντες τῷ πνεύματι τῷ ἁγίῳ ἐξηγέρθησαν ἐκ τῶν μνημείων· πρὸς οὓς τὸ πνεῦμα τὸ ἅγιον ἔλεγεν· μὴ νομίσητε ὅτι ἀνάστασις νῦν ἐστίν· ἀλλὰ χάριν τούτου ἀνέστητε ἐκ τῶν μνημείων ὑμῶν, ἵνα ἀπέλθητε εἰς ἀσπασμὸν πρὸς τιμὴν καὶ θαυματουργίαν τῆς μητρὸς τοῦ κυρίου καὶ σωτῆρος ὑμῶν Ἰησοῦ Χριστοῦ, ὅτι ἤγγικεν ἡ ἡμέρα τῆς ἐξόδου, τῆς ἀναλύσεως αὐτῆς εἰς οὐρανούς. [14] Μάρκος δὲ περιὼν ὁμοίως καὶ αὐτὸς ἀπὸ Ἀλεξανδρείας παρεγένετο μετὰ καὶ τῶν λοιπῶν, καθὰ προείρηται ἐξ ἑκάστης χώρας. [15] ὁ δὲ Πέτρος ἀρθεὶς ὑπὸ νεφέλης ἔστη μέσον οὐρανοῦ καὶ γῆς, τοῦ πνεύματος τοῦ ἁγίου στηρίξαντος αὐτόν, καὶ σύνοδα τῶν λοιπῶν ἀποστόλων καὶ αὐτῶν ἁρπαγέντων ἐν νεφέλαις εὑρεθῆναι

[12] ἰωάννης: C om | D ἐπὶ τοῦτο (τούτῳ?) | B πάντες δὲ ἅμα | τοῦ κυρ. ἡμῶν ἰησ. χριστοῦ cum AB: CD τοῦ κυρίου καὶ θεοῦ (C add ἡμῶν) | ἐν συσσεισμῷ cum D: AC σὺ (C σοὶ) μὲν σίμων, B om | πέτρος cum BD: AC πέτρε | A παῦλε | ἐκ τιβερίων (hoc accentu A; BC τιβεριῶν) cum ABC: D ἐκ τιβερίδος. Vide infra, unde clarum fit hoc nomine oppidum prope Romam significari | ἐσωτέρων: B ἐνδοτέρων

[13] καναναῖος: B κανανίτης | οἱ cum C: ABD om | τῷ πνεύματι usque μνημείων cum AC: D ἐξηγέρθησαν ἐκ τ. μνημ. διὰ τοῦ ἁγίου πνεύματος, B τὸ πνεῦμα τὸ ἅγιον ἐξήγειρεν ἐκ τ. μνημ. | πρὸς (B περὶ) οὓς -- ἔλεγεν (ita C; B ἔφη, A λέγει): D πρὸς οὓς καὶ εἶπεν | B ἡ ἀνάστασις | A om ἀλλὰ χάρ. τούτου | μνημείων ὑμῶν (C om ὑμ.): B νεκρῶν | D εἰς τὸν ἀσπασμ. | B περὶ τιμήν | τοῦ κυρίου (CD θεοῦ) καὶ σωτ. ὑμῶν (D om) ἰησ. χρ.: B τοῦ κυρ. ἡμῶν ἰησ. χρ. | ἤγγικεν cum AD: BC ἤγγισεν | τ. ἀναλύσεως cum ABC: D om | εἰς (B add τοὺς) οὐρανούς: D εἰς τὸν οὐρανόν, C εἰς τὰ οὐράνια

[14] περιὼν (B om) ὁμοίως (C om) καὶ αὐτός: D καὶ αὐτ. περιὼν ὁμοι. | ἀπὸ ἀλεξανδρ. cum AD: BC ἐν ἀλεξανδρείᾳ | B om καὶ post μετὰ | λοιπῶν: D add ἀποστόλων | B καθὼς | B om ἐξ

[15] μέσον: B ἐν μέσῳ | στηρίξαντ. (D τηρίσαντος sic) αὐτόν (C om): A οἰκονομήσαντος | σύνοδα: ita prorsus omnes (B συνοδὰ) | τῶν λοιπῶν (D add ἁγίων) ἀποστ. κ. αὐτ. ἁρπαγέντων (D ἁρπασθέντ.) ἐν νεφ. εὑρεθῆναι cum AD, item omissis ἀποστ. καὶ αὐτ. ἁρπαγέντ. C: B τῶν αὐτῶν ἀποστόλων· ἁρπαγέν

μετὰ τοῦ Πέτρου. καὶ οὕτως ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, ὡς εἴρηται, πάντες ἅμα ἦλθον.

15 Καὶ εἰσελθόντες πρὸς τὴν μητέρα τοῦ κυρίου καὶ θεοῦ ἡμῶν προσκυνήσαντες εἴπαμεν· μὴ φοβοῦ μηδὲ λυποῦ· κύριος ὁ θεὸς ὁ τεχθεὶς ἐκ σοῦ ἐκβαλεῖ σε ἐκ τοῦ κόσμου τούτου μετὰ δόξης. καὶ ἀγαλλιασαμένη ἐπὶ τῷ θεῷ τῷ σωτῆρι αὐτῆς ἀνεκάθισεν ἐν τῇ κλίνῃ, καὶ λέγει τοῖς ἀποστόλοις· ἄρτι ἐπίστευσα ὅτι ἔρχεται ὁ διδάσκαλος καὶ θεὸς ἡμῶν ἐξ οὐρανοῦ, καὶ θεωρῶ αὐτόν, καὶ οὕτως ἀναλύω ἐκ τοῦ βίου τούτου, ὥσπερ ἐθεασάμην ὑμᾶς παραγεναμένους. καὶ θέλω ἵνα εἴπητέ μοι, πόθεν γνόντες ὅτι ἀναλύω παρεγένεσθε πρός με, καὶ ἀπὸ ποίων χωρῶν καὶ διὰ πόσου παρεγένεσθε ἐνταῦθα, ὅτι οὕτως ἐταχύνατε εἰς τὴν ἐμὴν ἐπίσκεψιν. οὔτε γὰρ ἀπέκρυψέν μοι ὁ ἐξ ἐμοῦ τεχθείς, ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ τῶν ὅλων θεός· πεπίστευκα γὰρ καὶ νῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ ὑψίστου.

16 Καὶ ἀποκριθεὶς ὁ Πέτρος εἶπεν τοῖς ἀποστόλοις· ἕκαστος, πρὸς ὃ τὸ πνεῦμα τὸ ἅγιον εὐηγγελίσατο καὶ διετάξατο ἡμῖν, πληροφορήσωμεν τὴν μητέρα τοῦ κυρίου ἡμῶν.
17 καὶ ἀποκριθεὶς ἐγὼ Ἰωάννης εἶπον· ἐγὼ ἐν ὅσῳ εἰσερχόμην ἐν τῷ ἁγίῳ θυσιαστηρίῳ ἐν Ἐφέσῳ λειτουργῆσαι, τὸ πνεῦμα τὸ ἅγιον λέγει

τες ἐν νεφ. εὑρέθησαν | τοῦ cum BCD: A om | D om ὡς εἴρητ. | πάντες ἅμα ἦλθον (D add ἐν τῷ τόπῳ) cum CD: A ἐγένετο πάντας ἅμα εἶναι, B πάντες δὲ ἅμα ἠνεώχθησαν

15 τοῦ κυρ. καὶ θε. ἡμῶν cum AD: B τ. κυρ. ἡμῶν ἰησοῦ χριστοῦ, C τοῦ κυρίου | προσκυνήσαντες: C καὶ πρ., D add αὐτήν | εἴπαμεν cum AD: C εἴπομεν, B εἶπον | μὴ φοβ. μ. λυποῦ: C χαῖρε ἡ μήτηρ τοῦ κυρίου ἡμῶν, μὴ λυποῦ | σωτῆρι αὐτῆς: D σωτ. ἡμῶν | τοῖς ἀποστόλοις: D πρὸς ἡμᾶς | ἐπίστευσα cum BCD: A πιστεύω | BC om καὶ θεός, item om ἐξ οὐρανοῦ | B ἀναλύσω | ὥσπ. ἐθεασ. (A add καὶ) ὑμ. παραγεναμ. (C παραγενομ.): B ὥσπ. γὰρ ἐθεασάμην ὑμᾶς (sed pergit cum reliquis καὶ θέλω) | ὅτι ἀναλύω: D τὴν ἀνάλυσίν μου τὴν ἐκ τοῦ σώματος | πόσου: B πόσων | παρεγέν. ἐνταῦθ. cum CD: A παρεγ. πρός με, B om | A οὐ γὰρ | μοι cum A: B μου, C με | A ἰησ. ὁ χριστ. | πεπίστευκα - - ὅτι (C add ὄντως) οὗτος - - τοῦ ὑψίστου (C τοῦ θεοῦ τ. ὑψ., B τοῦ θεοῦ τοῦ ζῶντος): D om

16 Καὶ cum BCD: A om | τοῖς ἀποστόλοις: C τ. συναποστόλοις αὐτοῦ, D πρὸς τοὺς ἀποστόλους | πρὸς ὃ potius quam πρ. ὃν edendum videbatur: AD πρ. ὧ, B πρ. ὧν, C πρ. ὃν | εὐηγγελίσατο καὶ (A εὐαγγελισάμενον) διετάξατο ἡμῖν usque κυρ. ἡμῶν: C nil nisi εὐηγγελίσατο, B εὐηγγελίσατο, εἴπατε ὅπως πληροφορηθῇ ἡ μήτηρ τοῦ κυρίου

17 D ἀποκρ. δέ | ἐγὼ ἰω. εἶπον: B ὁ ἰωάνν. εἶπεν | ἐγώ: C om | εἰσερχό-

μοι ὅτι ἤγγικεν ὁ καιρὸς τῆς ἀναλύσεως τῆς μητρὸς τοῦ κυρίου
σου· πορεύθητι ἐν Βηθλεὲμ εἰς ἀσπασμὸν αὐτῆς. καὶ νεφέλη
φωτὸς ἥρπασέν με καὶ εἰς τὴν θύραν ἔνθα κατάκεισαι ἔστη-
σέν με. [18] ἀπεκρίθη καὶ ὁ Πέτρος· κἀγὼ ἐν Ῥώμῃ διάγων περὶ
τὸν ὄρθρον ἤκουσα φωνῆς διὰ τοῦ πνεύματος τοῦ ἁγίου λεγού-
σης μοι ὅτι ἡ μήτηρ τοῦ κυρίου σου τοῦ καιροῦ ἐγγίσαντος ἀνα-
λῦσαι ἔχει· πορεύθητι ἐν Βηθλεὲμ εἰς ἀσπασμὸν αὐτῆς. καὶ ἰδοὺ
νεφέλη φωτὸς ἥρπασέν με, καὶ ἐθεώρησα καὶ τοὺς λοιποὺς ἀπο-
στόλους διὰ νεφελῶν ἐρχομένους πρός με, καὶ φωνὴν λέγουσάν
μοι· πάντες ἀπέλθατε εἰς Βηθλεέμ. [19] ἀποκριθεὶς δὲ καὶ Παῦλος
εἶπεν· κἀγὼ εἰς πόλιν ἀπέχουσαν ἀπὸ Ῥώμης οὐκ ὀλίγα διαστή-
ματα διάγων, Τιβερίων τὴν χώραν λεγομένην, ἤκουσα τοῦ πνεύ-
ματος τοῦ ἁγίου λέγοντός μοι· ἡ μήτηρ τοῦ κυρίου σου καταλιμ-
πάνουσα τὸν κόσμον τοῦτον ἐπὶ τὰ οὐράνια διὰ τῆς ἀναλύσεως
τὸν δρόμον ποιεῖται· ἀλλὰ ἄπελθε καὶ αὐτὸς ἐν Βηθλεὲμ εἰς
ἀσπασμὸν αὐτῆς. καὶ ἰδοὺ νεφέλη φωτὸς ἁρπάσασά με παρέ-
στησέν με ἔνθα καὶ ὑμᾶς. [20] ἀποκριθεὶς δὲ καὶ Θωμᾶς εἶπεν·
κἀγὼ τὴν Ἰνδῶν χώραν διελθών, τοῦ κηρύγματος τῇ τοῦ Χριστοῦ
χάριτι κρατυνομένου καὶ τοῦ υἱοῦ τῆς ἀδελφῆς τοῦ βασιλέως
ὀνόματι Λαβδανοῦς ὑπ' ἐμοῦ μέλλοντος σφραγίζεσθαι ἐν τῷ πα-
λατίῳ, ἄφνω τὸ πνεῦμα τὸ ἅγιον λέγει πρός με· καὶ σὺ Θωμᾶ
παραγενοῦ εἰς Βηθλεὲμ εἰς ἀσπασμὸν τῆς μητρὸς τοῦ κυρίου
σου, ὅτι τὴν μετάστασιν εἰς οὐρανοὺς ποιεῖται. καὶ νεφέλη φω-

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μην: sic ABC, item D ut videtur | τῆς ἀναλύσεως cum BC; AD om | C om σου | ἐν (A add τῇ) βηθλεέμ: C om | D εἰς τὸν ἀσπασμ. | καὶ εἰς - - κατάκεισαι (ita C; D κεῖσαι, A κατῴκεις) ἔστ. (D παρέστησεν) με: B om

[18] ὁ (BC om) πέτρος: BD add καὶ εἶπεν | κἀγώ cum AB: CD ἐγώ | A περὶ τοῦ ὄρθρου | C om διά | ἀναλῦσαι ἔχει: B ἀναλύει, D τὴν ἀνάλυσιν ποιεῖται | ἐν (C add τῇ) cum ADC: B εἰς | D εἰς τόν | καὶ τοὺς λοιπ. cum BC: AD om καί | C om πρ. με | BD φωνὴ λέγουσά μοι | D πάντες ἅμα | B ἐξέλθατε | D εἰς τὴν βηθλ.

[19] πόλιν: D κώμην | ἀπὸ ῥώμης: A post διαστ. | B ὀλίγον διάστημα | ἀναλύσεως: B add αὐτῆς | D om καὶ αὐτός | ἐν (D add τῇ) βηθλεέμ: A om | D εἰς τὸν ἀσπ. | BD ἥρπασέν με καὶ παρέστ. | ἔνθα καὶ ὑμᾶς (B ὑμεῖς): A ἐνθάδε

[20] τοῦ κηρύγματος (ita ABC; D τῷ κηρύγματι) τῇ (ita AB; CD om) τ. χρ. χ. κρατυνομένου (B -νόμενος, A add μου) | λαβδανοῦς: AB λαβδανοὺς, D λαβδάνους, C κλαυδανοὺς | πρός με: B μοι | A om εἰς βηθλ. | B ἥρπασέν με καὶ ἔστησέν με

τὸς ἁρπάσασά με παρέστησέν με πρὸς ὑμᾶς. [21] ἀποκριθεὶς δὲ
καὶ Μάρκος εἶπεν· κἀμοῦ τὸν κανόνα τῆς τρίτης ἐκτελοῦντος ἐν
Ἀλεξανδρείᾳ τῇ πόλει, ἐν ὅσῳ προσηυχόμην, τὸ πνεῦμα τὸ
ἅγιον ἥρπασέν με καὶ ἤγαγέν με πρὸς ὑμᾶς. [22] ἀποκριθεὶς δὲ
καὶ Ἰάκωβος εἶπεν· ἐμοῦ ἐν Ἱερουσαλὴμ ὄντος τὸ πνεῦμα τὸ
ἅγιον ἐπέτρεψέν μοι λέγων· παραγενοῦ εἰς Βηθλεέμ, ὅτι ἡ μήτηρ
τοῦ κυρίου σου τὴν ἀνάλυσιν ποιεῖται. καὶ ἰδοὺ νεφέλη φωτὸς
ἁρπάσασά με παρέστησέν με πρὸς ὑμᾶς. [23] ἀποκριθεὶς δὲ καὶ
Ματθαῖος εἶπεν· ἐγὼ ἐδόξασα καὶ δοξάζω τὸν θεόν, ὅτι ὄντος
μου ἐν πλοίῳ καὶ χειμαζομένου τῆς θαλάσσης ἀγριωμένης διὰ
τῶν κυμάτων, ἄφνω νεφέλη φωτὸς ἐπισκιάσασα τὸν κλύδωνα
τοῦ χειμῶνος ἀπεσείσατο τῇ γαλήνῃ, ἐμὲ δὲ ἁρπάσασα παρέ-
στησέν με πρὸς ὑμᾶς. [24] ἀποκριθέντες δὲ οἱ προαπελθόντες ὁμοίως
διηγήσαντο τὸ πῶς παρεγένοντο. καὶ ὁ Βαρθολομαῖος εἶπεν· ἐγὼ
ἐν τῇ Θηβαΐδι ἤμην κηρύττων τὸν λόγον, καὶ ἰδοὺ τὸ πνεῦμα
τὸ ἅγιον λέγει μοι· ἡ μήτηρ τοῦ κυρίου σου τὴν ἀνάλυσιν ποιεῖ-
ται· ἄπελθε οὖν εἰς ἀσπασμὸν αὐτῆς ἐν τῇ Βηθλεέμ. καὶ ἰδοὺ
νεφέλη φωτὸς ἁρπάσασά με ἤγαγέν με πρὸς ὑμᾶς.

[25] Ταῦτα πάντα εἶπον οἱ ἀπόστολοι πρὸς τὴν ἁγίαν θεοτό-
κον, τὸ πῶς ἦλθον καὶ ποίῳ τρόπῳ· καὶ ἐκτείνασα τὰς χεῖρας
εἰς τὸν οὐρανὸν ηὔξατο εἰποῦσα· προσκυνῶ καὶ ὑμνῶ καὶ δοξάζω
τὸ πολυύμνητον ὄνομά σου, κύριε, ὅτι ἐπέβλεψας ἐπὶ τὴν τα-
πείνωσιν τῆς δούλης σου καὶ ἐποίησάς μοι μεγαλεῖα ὁ δυνατός·

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[21] κἀμοῦ etc.: B κἀγὼ -- ἐκτελῶν | D om ἀποτελοῦντος (C ἐκτελ.) | ἥρπασέν με (D add διὰ νεφέλης) etc.: A ἁρπάσαν με ἤγαγεν

[22] BC ἐν (C om) ἱεροσολύμοις | λέγων: ita omnes | A om με ante πρ. ὑμ.

[23] B καὶ πάλιν δοξάζω | χειμαζομένου (A add διά) τ. θαλ. ἀγριωμένης (AC αγριουμ., B αγριαινομένης): D χειμαζομένης τῆς θαλ. καὶ ἀγριωμένης | τὸν κλύδ. τοῦ χειμῶνος: D τὸν χειμῶνα | ἀπεσείσατο (A ἐπεσ.) τῇ (A om) γαλήνῃ (B τὴν γαλήνην): B ἀπ. καὶ γαλήνην ἐποίησεν | παρέστ. με cum BCD: A om με

[24] προαπελθόντες: B κοιμηθέντες | ὁμοίως: C (ὁμ. καὶ) D ante οἱ πρ. ponunt, item B καί (ἀποκρ. δὲ καὶ οἱ) | τό πῶς cum AD: BC om τό | D παρεγέγοναν | τ. λόγον: BD add τοῦ θεοῦ | μοι: BD πρός με | D εἰς τὸν ἀσπ. | C om τῇ | ἤγαγέν με (A om) cum ABC: D παρέστησέν με

[25] πάντα: AB om | A οἱ ἅγιοι ἀπόστ. | C παναγίαν | θεοτόκον: B παρθένον, C θεοτ. μαρίαν | B προσηύξατο | A om καὶ ὑμνῶ | B ἐπέβλεψες sic | μεγαλεῖα cum AB: CD μεγαλία | D ὡς δυνατός

καὶ ἰδοὺ μακαριοῦσίν με πᾶσαι αἱ γενεαί. [26] καὶ μετὰ τὴν εὐχὴν
εἶπεν τοῖς ἀποστόλοις· βάλετε θυμίαμα καὶ εὔξασθε. καὶ εὐξα-
μένων αὐτῶν βροντὴ γέγονεν ἐξ οὐρανοῦ καὶ ἦλθεν φωνὴ φοβερὰ
ὡς ἁρμάτων, καὶ ἰδοὺ πλῆθος στρατιᾶς ἀγγέλων καὶ δυνάμεων,
καὶ φωνὴ ὡς υἱοῦ ἀνθρώπου ἠκούσθη, καὶ τὰ Σεραφὶμ κύκλῳ
περὶ τὸν οἶκον ἔνθα ἀνέκειτο ἡ ἁγία ἄμωμος τοῦ θεοῦ μήτηρ καὶ
παρθένος, ὥστε πάντας τοὺς ἐν Βηθλεὲμ θεωρῆσαι πάντα τὰ
θαυμάσια, καὶ ἐλθεῖν ἐν Ἱεροσολύμοις καὶ ἀπαγγεῖλαι πάντα τὰ
θαυμάσια τὰ γενόμενα. [27] ἐγένετο δὲ τῆς φωνῆς γενομένης αἰ-
φνίδιον φανῆναι τὸν ἥλιον καὶ τὴν σελήνην περὶ τὸν οἶκον, καὶ
ἐκκλησίαν πρωτοτόκων ἁγίων παραστῆναι τῷ οἴκῳ, ἔνθα ἀνέ-
κειτο ἡ μήτηρ τοῦ κυρίου, πρὸς τιμὴν καὶ δόξαν αὐτῆς. ἐθεώ-
ρησα δὲ καὶ σημεῖα πολλὰ γενόμενα, τυφλοὺς ἀναβλέποντας,
κωφοὺς ἀκούοντας, χωλοὺς περιπατοῦντας, λεπροὺς καθαριζο-
μένους καὶ τοὺς ἐνεργουμένους ὑπὸ πνευμάτων ἀκαθάρτων ἰω-
μένους· καὶ πᾶς ὑπὸ νόσον καὶ μαλακίαν ὑπάρχων προσψαύων
ἔξωθεν τοῦ τοίχου, ἔνθα ἀνέκειτο, ἔκραζεν· ἁγία Μαρία, ἡ γεν-
νήσασα Χριστὸν τὸν θεὸν ἡμῶν, ἐλέησον ἡμᾶς. καὶ εὐθέως ἐθε-
ραπεύοντο. [28] πολλὰ δὲ πλήθη ἐν Ἱεροσολύμοις ἐξ ἑκάστης πα-
τρίδος χάριν εὐχῆς διάγοντα, ἀκούσαντες τὰ γινόμενα σημεῖα
ἐν Βηθλεὲμ διὰ τῆς μητρὸς τοῦ κυρίου, παρεγένοντο ἐπὶ τὸν τό-
πον διαφόρων νόσων ἐξαιτούμενοι τὴν ἴασιν· ἧς καὶ ἔτυχον.

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[26] ἀποστόλοις: A μαθηταῖς | B ἐκ τοῦ οὐρανοῦ | D om καὶ ἦλθ. φων. φοβερά | C στρατιῶν | D om καὶ δυνάμεων | ἠκούσθη: BD ἐκ τοῦ οὐρανοῦ ἠκ. | A om τά | ἔνθα (C ἔνθεν καὶ ἔνθεν, ἔνθα) ἀνέκειτο: A ἔνθα ἦν | ἄμωμος: B post τ. θεοῦ | B a πάντας τοὺς ἐν etc. transilit ad πάντα τὰ γενόμενα θαυμάσια | καὶ ἐλθεῖν ἐν ἱερ. καὶ ἀπαγγεῖλαι cum D: A καὶ εἰσῆλθον ἐν ἱερ. καὶ ἀπήγγειλε (sic), C nil nisi καὶ ἀπαγγεῖλαι | πάντ. τὰ θαυμ. τὰ γενόμ. cum D, item A omissis τὰ γενόμενα: C τὰ γινόμενα, B vide ante.

[27] ἐγένετο δὲ τ. φω. γενομένης (A γεναμ.) cum AD: C ἦσαν δὲ ταῦτα· βροντῆς γὰρ γενομένης, B καὶ βροντῆς γενομένης | C om περὶ τὸν οἶκον | ἁγίων: D γενέσθαι καὶ | D om τῷ οἴκῳ usque τοῦ κυρίου | γενόμενα cum AD: BC γινόμενα | BC om κωφ. ἀκούοντ. | ἐνεργουμένους cum AD: B ἐνοχλουμένους, C ὀχλουμ. | πᾶς: D add ὁ, B add τις (B restituendum est πᾶς ὅστις -- ὑπῆρχεν -- καὶ ἔκραζεν) ἔνθα κατέκειτο (A add ἡ θεοτόκος) ἔκραζεν (B καὶ ἔκρ.): D τοῦ οἴκου μετὰ πίστεως κράζων | ἡμᾶς cum AB: CD με | D ἐθεραπεύετο

[28] ἐν ἱερ. ἐξ ἑκ. πατρίδ. (C χώρας): BD ἐξ ἑκάστ. πατρ. (B χώρας) καὶ ἀπὸ ἱεροσολύμων | διάγοντα: D ἐληλυθότα | γινόμ. cum BCD: A γενόμ. | ἐπὶ (BD κατὰ) τὸν (B om) τόπον: C om | διαφόρων (D ὑπὸ διαφ.) -- ἔτυχον (A

ἐγένετο δὲ χαρὰ ἀνεκλάλητος ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ πλήθους τῶν ἰαθέντων μετὰ καὶ τῶν θεωρησάντων, δοξαζόντων Χριστὸν τὸν θεὸν ἡμῶν καὶ τὴν αὐτοῦ μητέρα· πᾶσα δὲ Ἱεροσόλυμα ἀπὸ Βηθλεὲμ ψαλμῳδίαις καὶ ὕμνοις πνευματικοῖς ἑόρταζον.

29 Οἱ δὲ ἱερεῖς τῶν Ἰουδαίων ἅμα τῷ λαῷ αὐτῶν ἐξέστησαν ἐπὶ τοῖς γινομένοις, καὶ ζήλῳ βαρυτάτῳ κατασχεθέντες καὶ πάλιν ματαιόφρονι λογισμῷ συμβούλιον ποιησάμενοι βουλεύονται πέμψαι κατὰ τῆς ἁγίας θεοτόκου καὶ τῶν ἐκεῖσε ὄντων ἁγίων ἀποστόλων ἐν Βηθλεέμ. καὶ δὴ τοῦ πλήθους τῶν Ἰουδαίων τὴν ὁρμὴν ἐπὶ τὴν Βηθλεὲμ ποιησαμένων, ὡς ἀπὸ μιλίου ἑνός, ἐγένετο θεωρῆσαι τούτους ὅρασιν φοβερὰν καὶ συνδεθῆναι τοὺς πόδας, καὶ ἐκ τούτου ἀναλῦσαι πρὸς τοὺς ὁμοέθνους καὶ πᾶσαν τὴν ἔμφοβον ὅρασιν τοῖς ἀρχιερεῦσιν ἐξηγήσασθαι. 30 ἐκεῖνοι δὲ ἐπὶ πλεῖον ζέσαντες τῷ θυμῷ ἀπέρχονται πρὸς τὸν ἡγεμόνα, κράζοντες καὶ λέγοντες· ἀπώλετο τὸ ἔθνος τῶν Ἰουδαίων ἀπὸ τῆς γυναικὸς ταύτης· δίωξον αὐτὴν ἀπὸ τῆς Βηθλεὲμ καὶ τῆς ἐπαρχίας Ἱεροσολύμων. ὁ δὲ ἡγεμὼν ἐκπλαγεὶς εἰς τὰ θαύματα εἶπεν πρὸς αὐτούς· ἐγὼ οὔτε ἀπὸ Βηθλεὲμ διώκω αὐτὴν οὔτε ἀπὸ ἄλλου τόπου. οἱ δὲ Ἰουδαῖοι ἐπέμενον κράζοντες καὶ κατὰ τῆς σω-

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ἐπέτυχ., D om ἐξαιτούμ. usque ἔτυχ.): B διάφορα πάθη ἔχοντες, ἐξαιτούμενοι τὴν ἴασιν· ἧς καὶ ἔτυχ. | B χαρὰ μεγάλη, D χαρ. μεγάλ. καὶ ἀνεκλάλητ. | D θεωρούντων | C τὴν τούτου μητέρα | ἀπὸ βηθλ.: C ἕως βηθλ. | D ψαλμ. κ. ὕμν. καὶ ᾠδαῖς πνευματικαῖς οἱ ἐλθόντες ἑόρταζον ὑποστρέφοντες

29 ἱερεῖς: C ἀρχιερεῖς | γινομένοις (D add σημείοις): B λεγομένοις | κατασχεθέντες: D κατενεχθέντες, B καυθέντες | B om πάλιν | ἁγίας: C παναγίας | θεοτόκου καὶ τῶν: D καὶ ἀμώμου μητρὸς τοῦ θεοῦ καὶ τῶν, A τινάς, κατὰ τῶν (sic) | ἐκεῖσε ὄντ. ἁγ. ἀποστ. (C add τινάς, B μετά τινας) ἐν (BC add τῇ ἁγίᾳ) βηθλ.: D ἁγ. ἀποστ. ὄντων ἐν βηθλ. | καὶ δὴ τοῦ πλήθους (A πλῆθος, BCD τὸ πλῆθος) -- ποιησαμένων (ita AC; D ποιησάμενοι, B ἐποιοῦντων sic) ὡς ἀ. μιλίου (C σημείου) ἑνός (B om ὡς ἀ. μ. ἑ.), ἐγένετο (A add δέ, C om ἐγέν.) -- φοβερὰν (B ἔμφαβον) καὶ (C φόβῳ δὲ pro φοβερ. καὶ) συνδεθ. (B συνδεθ. δὲ pro κ. σ.) -- πόδας (B add αὐτῶν) καὶ ἐκ τούτου (A ἐκ τοῦτο sic, C ἐκ τούτων, B ἐκ τούτου τοῦ θαύματος) ἀναλῦσαι (B φοβηθέντες ἠνέλυσαν sic) -- ἔμφοβον (B ἔκφ.) ὅρασιν (B ἔκπληξιν) -- ἐξηγήσασθαι (B ἐξηγήσαντο): D pro ἐγένετο θεωρῆσαι etc. sic: θεωρῆσαι τ. ὅρ. φοβεράν, ὥστε ἐκ τοῦ φόβου συνδεθέντας τοῖς ποσὶν εἰς τὰ ὀπίσω ἀναλῦσαι πρὸς τ. ὁμοέθν. κ. πᾶσ. τ. φοβερὰν ὅρασιν etc. Perquam igitur corrupte haec in codd. leguntur.

30 τῷ θυμῷ: D θυμοῦ | B τῆς ἐπαρχ. ταύτης ἱερο. | εἰς (cum ACD; B om) τὰ θαύμ.: D εἰς ἃ ἤκουσεν θαυμαστά | εἶπ. (A post πρ. αὐτ.) πρ. αὐτ. (BD αὐτοῖς) | A om καὶ ante κατά | τιβερίου καίσ. ἐνορκ.: A τοῦ καίσ. ὀρ-

τηρίας Τιβερίου καίσαρος ἐνορκοῦντες αὐτόν, ὥστε καὶ ἀγαγεῖν τοὺς ἀποστόλους ἐκ τῆς Βηθλεέμ· εἰ δὲ μὴ τοῦτο ποιήσῃς, ἀναφέρωμεν ἐπὶ τὸν καίσαρα. καὶ δὴ ἀναγκασθεὶς ἀποστέλλει χιλίαρχον κατὰ τῶν ἀποστόλων ἐπὶ τὴν Βηθλεέμ. 31 τὸ δὲ ἅγιον πνεῦμα λέγει πρὸς τοὺς ἀποστόλους καὶ τὴν μητέρα τοῦ κυρίου· ἰδοὺ ὁ ἡγεμὼν ἔπεμψεν χιλίαρχον καθ' ὑμῶν, τῶν Ἰουδαίων στασιασάντων. ἐξελθόντες οὖν ἀπὸ Βηθλεὲμ μὴ φοβεῖσθε· ἰδοὺ γὰρ διὰ νεφέλης παράγω ὑμᾶς εἰς Ἱεροσόλυμα· ἡ γὰρ δύναμις τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος μεθ' ὑμῶν ἐστίν. 32 ἀναστάντες οὖν εὐθέως οἱ ἀπόστολοι ἐξῆλθον ἐκ τοῦ οἴκου, βαστάζοντες τὴν κλίνην τῆς δεσποίνης θεοτόκου, καὶ τὴν ὁρμὴν ἐποιοῦντο ἐπὶ τὰ Ἱεροσόλυμα· εὐθέως δέ, καθὼς εἶπεν τὸ πνεῦμα τὸ ἅγιον, διὰ νεφέλης ἀρθέντες εὑρέθησαν εἰς Ἱεροσόλυμα εἰς τὸν οἶκον τῆς δεσποίνης. καὶ ἀναστάντες ἐπὶ πέντε ἡμέρας ἐποιοῦμεν ἄπαυστον ὑμνῳδίαν. 33 ὅτε δὲ ἔφθασεν ὁ χιλίαρχος ἐπὶ τὴν Βηθλεὲμ καὶ οὐχ εὗρεν ἐκεῖ τὴν μητέρα τοῦ κυρίου οὔτε τοὺς ἀποστόλους, ἐκράτησεν τοὺς Βηθλεεμίτας, λέγων πρὸς αὐτούς· οὐχ ὑμεῖς ἤλθατε λέγοντες τῷ ἡγεμόνι καὶ τοῖς ἱερεῦσιν ἅπαντα τὰ γενόμενα σημεῖα καὶ θαύματα, καὶ ὡς παρεγένοντο οἱ ἀπόστολοι ἀπὸ πάσης χώρας; ποῦ οὖν εἰσίν; δεῦτε εἰσέλθατε εἰς τὸν ἡγεμόνα εἰς Ἱερουσαλήμ. ἠγνόει γὰρ ὁ χιλίαρχος τὴν τῶν ἀποστόλων καὶ τῆς μητρὸς τοῦ κυρίου ἀποστασίαν τὴν εἰς Ἱε-

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κοῦντ. | ὥστε καὶ (B om, D post ἀγαγ.) ἀγαγ. (A ἀναγαγ.) τ. (C add ἁγίους) ἀποστ. ἐκ (A ἀπὸ) τ. Βη. | εἰ δὲ μὴ (A μηδὲν) τοῦτ. ποιήσῃς (D ποιήσεις) ἀναφέρωμεν (A -ρομεν) ἐπὶ (D κατὰ σοῦ ἐπὶ) τ. καίσ. (D add τιβέριον, item B): B om male εἰ δὲ usque ἀναφέρ. | A om δή | ἐπὶ τὴν cum ACD: B ἐν τῇ

31 B τῶν ἰουδ. καθ' ὑμ. στασιαζόντων | D ἐξέλθατε | CD φοβηθῆτε | καὶ τοῦ ἁγ. πνεύματος: D σὺν ἐμοί

32 B om εὐθέως | B βαστάσαντες καὶ τὴν κλ. | δεσποίνης (D add καὶ) θεοτ.: C ἐνδόξου θεοτ., B θεοτόκου τῆς ἁγίας | καὶ τ. ὁρμ ἐποιοῦντο: D τ. ὁρμ. ποιούμενοι | C ab ἱεροσόλυμα priore transilit ad ἱεροσόλυμα posterius | δεσποίνης cum AC: BD add ἡμῶν θεοτόκου | C om ἀναστάντες | ἐποιοῦμεν cum CD: AB ἐποίουν | ἄπαυστον: B -στως, D -στην

33 καὶ οὐχ - - ἐκράτησεν cum AD; BC οὐχ - - καὶ ἐκράτησεν (B -σαν) | τ. βηθλεεμίτας cum AC: BD τοὺς ἐν βηθλεέμ | ὑμεῖς ἤλθατε cum BC: AD ὑμεῖς εἰσήλθ. | ἱερεῦσιν cum AB: C ἄρχουσιν, D ἀρχιερ. | γενόμενα cum AD: BC γινόμ. | θαύματα: B θαυμάσια, D τέρατα | B καὶ πῶς παρεγ. | ποῦ οὖν εἰσίν cum AD: BC καὶ ποῦ εἰσὶν ἄρτι | CD δεῦτε οὖν | εἰς τὸν cum AD: BC πρὸς τόν | ἀποστασίαν: A ἐπιστασίαν |

ρουσαλήμ. λαβὼν οὖν ὁ χιλίαρχος τοὺς Βηθλεεμίτας εἰσῆλθεν πρὸς τὸν ἡγεμόνα φάσκων μηδένα εὑρηκέναι. [34]μετὰ δὲ πέντε ἡμέρας ἐγνώσθη τῷ ἡγεμόνι καὶ τοῖς ἱερεῦσιν καὶ πάσῃ τῇ πόλει ὅτι ἐν τῷ ἰδίῳ οἴκῳ ἐν Ἱερουσαλὴμ ἐστιν ἡ μήτηρ τοῦ κυρίου μετὰ τῶν ἀποστόλων, ἐκ τῶν γινομένων ἐκεῖ σημείων καὶ θαυμασίων· πλῆθος δὲ ἀνδρῶν καὶ γυναικῶν καὶ παρθένων συναχθέντες ἔκραζον· ἁγία παρθένε ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, μὴ ἐπιλάθῃ τοῦ γένους τῶν ἀνθρώπων. [35]τούτων δὲ γενομένων ἐπὶ πλεῖον τῷ ζήλῳ κινούμενοι ὁ λαὸς τῶν Ἰουδαίων μετὰ καὶ τῶν ἱερέων λαβόντες ξύλα καὶ πῦρ ἐπέβησαν καῦσαι βουλόμενοι τὸν οἶκον, ἔνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου μετὰ τῶν ἀποστόλων. ὁ δὲ ἡγεμὼν ἵστατο θεωρῶν ἀπὸ μακρόθεν τὴν θέαν. ἐν δὲ τῷ φθάσαι τὸν λαὸν τῶν Ἰουδαίων τὴν θύραν τοῦ οἴκου, ἰδοὺ αἰφνίδιον δύναμις πυρὸς ἐξελθοῦσα ἐκ τῶν ἔσωθεν δι᾽ ἀγγέλου κατέκαυσε πλῆθος πολὺ τῶν Ἰουδαίων. καὶ ἐγένετο κατὰ πᾶσαν τὴν πόλιν φόβος μέγας, καὶ ἐδόξαζον τὸν θεὸν τὸν τεχθέντα ἐξ αὐτῆς. [36]ὅτε δὲ ἴδεν ὁ ἡγεμὼν τὰ γενόμενα, ἀνέκραξεν ἐπὶ παντὸς τοῦ λαοῦ λέγων· ἐπ᾽ ἀληθείας θεοῦ υἱός ἐστιν ὁ τεχθεὶς ἐκ τῆς παρθένου, ἣν ὑμεῖς διῶξαι ἐνομίσατε· τὰ γὰρ σημεῖα ταῦτα θεοῦ ἀληθινοῦ εἰσίν. ἐγένετο δὲ σχίσμα ἀνὰ μέσον τῶν Ἰουδαίων, καὶ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπὶ τοῖς γινομένοις σημείοις.

[37]Μετὰ δὲ τὸ γενέσθαι πάντα τὰ θαυμάσια ταῦτα διὰ τῆς

C λαβὼν δὲ ὁ | φάσκων cum A, C λέγων, B καὶ ἀπήγγειλε λέγων

[34] B ἐγνωρίσθη | D ἀρχιερεῦσιν | ὅτι ἐν: C ὡς ἐν | ἐκ τ. γιν. ἐκεῖ (C ἐκεῖσε, A add πλείστων) σημ. κ. θαυμασ. (A θαυμάτων): D ἐγένοντο γὰρ κἀκεῖσε σημεῖα καὶ θαυμάσια | συναχθέντες (D -θέντων, B -θέν): A om | B ἔκραξαν | A om ἡμῶν

[35] γενομένων cum AB: CD γινομ. (D οὕτως γιν.) ; A πλέον | BC κινούμενος | B om βουλόμενοι et τὴν θέαν | ἐν δὲ τῷ φθάσαι τ. λαόν: cum BCD: A μόνον δὲ ἔφθασεν ὁ λαός | A om ἰδοὺ et πυρός | B ἐφνήδιος (corrige αἰφνιδίως), item ἐξῆλθεν et καὶ κατέκαυσε | καὶ (D add πάντες οἱ πιστοὶ) ἐδόξαζον

[36] ἀνέκραξ. cum AB: CD ἔκραξ. | ἐπ᾽ ἀληθ. (C add ὄντως): A om | θε. υἱός cum BD: AC υἱ. (A add τοῦ) θε. | B ὁ σαρκωθεὶς ἐκ | ταῦτα cum BCD: A τὰ γενόμενα | A ἀληθινοῦ θεοῦ | D om ἀνά | ἐπίστευσαν εἰς etc. cum BC, item D ἐν τῷ ὀνόματι τοῦ κυρ. ἡμ. ἰησ. χρ. ἐπίστευσ., A ἐπίστ. ἐπὶ τὸν κύριον ἡμ. ἰησοῦν χρ. | C om ἐπὶ τ. γιν. σημ.

[37] θαυμάσια ταῦτα: A θαύματα | θεοτόκου (B praem ἁγίας ἐνδόξου): C

θεοτόκου καὶ ἀειπαρθένου Μαρίας τῆς μητρὸς τοῦ κυρίου, ὄντων ἡμῶν τῶν ἀποστόλων μετ' αὐτῆς ἐν Ἱεροσολύμοις, εἶπεν ἡμῖν τὸ πνεῦμα τὸ ἅγιον· οἴδατε ὅτι κυριακῆς εὐηγγελίσθη ἡ παρθένος Μαρία ὑπὸ τοῦ ἀρχαγγέλου Γαβριήλ, καὶ κυριακῆς ἐτέχθη ἐν Βηθλεὲμ ὁ σωτήρ, καὶ κυριακῆς τὰ τέκνα Ἱεροσολύμων ἐξῆλθον μετὰ βαΐων εἰς ἀπάντησιν αὐτοῦ λέγοντες· ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ κυριακῆς ἀνέστη ἐκ νεκρῶν, καὶ κυριακῆς ἔχει ἐλθεῖν κρῖναι ζῶντας καὶ νεκρούς, καὶ κυριακῆς ἔχει ἐλθεῖν ἐκ τῶν οὐρανῶν πρὸς δόξαν καὶ τιμὴν τῆς ἀναλύσεως τῆς ἁγίας ἐνδόξου παρθένου τῆς τεκούσης αὐτόν. [38] καὶ εἰς τὴν αὐτὴν κυριακὴν λέγει ἡ μήτηρ τοῦ κυρίου τοῖς ἀποστόλοις· βάλετε θυμίαμα, ὅτι Χριστὸς ἔρχεται μετὰ στρατιᾶς ἀγγέλων· καὶ ἰδοὺ παραγίνεται Χριστός, καθήμενος ἐπὶ θρόνου Χερουβίμ. καὶ πάντων ἡμῶν εὐχομένων ἐφάνησαν ἀναρίθμητα πλήθη ἀγγέλων, καὶ ὁ κύριος ἐπὶ Χερουβὶμ ἐπιβεβηκὼς ἐν δυνάμει πολλῇ· καὶ ἰδοὺ φωτοφανίας πρόοδος φοιτῶσα ἐπὶ τὴν ἁγίαν παρθένον διὰ τῆς παρουσίας τοῦ μονογενοῦς αὐτῆς υἱοῦ, καὶ προσπεσοῦσαι προσεκύνησαν αὐτῷ πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν. [39] καὶ φωνήσας πρὸς τὴν μητέρα αὐτοῦ ὁ κύριος εἶπεν· Μαριάμ. καὶ ἀποκριθεῖσα εἶπεν· ἰδοὺ ἐγώ, κύριε. καὶ εἶπεν αὐτῇ ὁ κύριος· μὴ λυποῦ, ἀλλ' εὐφραινέσθω ἡ καρδία σου καὶ ἀγαλλιάσθω· εὗρες γὰρ χάριν θεωρῆσαι τὴν δόξαν τὴν δοθεῖσάν μοι παρὰ τοῦ πατρός μου. καὶ ἀναβλέψασα ἡ ἁγία τοῦ

παναγίας ἐνδόξου ϑεο. δεσποίνης ἡμῶν | BC ὄντων (C add δὲ) τῶν ἀποστ. ἐν ἱερ. εἶπ. αὐτοῖς | οἴδατε: A ἴδετε | ὅτι κυριακῆς (ita A, CD κυριακῇ) -- καὶ κυριακῆς (ita AC; D -κῇ) ἐτέχϑη (D ἐδείχϑη): B ὅτι ἐν κυριακῇ ἐτέχϑη omissis reliquis | κυριακῆς tertio et quarto loco cum AC, quinto cum C (A -κῇ), B ἐν κυριακῇ et bis ἐν κυριακῆς, D κυριακῇ | D συνάντησιν | CD ab ἐλϑεῖν priore ad alterum transiliunt | D om ἐκ τ. οὐρ. | B ἀναλ. τῆς ἀειπαρϑένου μαρίας, C ἀναλ. τῆς παναγίας ἐνδ. καὶ ἀειπαρϑ. μαρίας

[38] εἰς τὴν αὐτὴν (A ἁγίαν) κυρ.: D ταύτῃ τῇ κυριακῇ | χριστ. ἔρχ. cum A, BD? ἔρχ. ὁ χρ., C ὁ κύριός μου ἔρχ. | ἰδοὺ παραγίν. χρ. cum A: BCD πρὸς αὐτοὺς ὁ χρ. (D κύριος) | C om ϑρόνου | πάντων ἡμ. cum D: reliqui τῶν ἀποστόλων | πλήϑη ἀγγ.: D add σὺν αὐτῷ et om καὶ ὁ κύρ. usque δυν. πολλῇ | D om ἰδού | φωτοφανίας: ita omnes | παρϑένον: B ϑεοτόκον | D om καὶ προσπεσ. usque τῶν οὐρ.

[39] μαριάμ: C μαρία | καὶ (D add αὐτὴ) ἀποκριϑ. εἶπεν (D ἀπεκρίνατο): BC ἡ δὲ ἀπ. εἶπ. | D om ἡ καρδ. σου usque ϑεωρῆσαι | χάριν (A add παρ' ἐμοὶ) ϑεωρῆσαι (A ϑεώρησον, C ϑεωρήσασα) | A om μου | B στόματι ἀνϑρώ-

θεοῦ μήτηρ ἴδεν δόξαν ἐν αὐτῷ, ἣν στόμα ἀνθρώπου οὐκ ἐξὸν λαλῆσαι ἢ καταλαβεῖν. ὁ δὲ κύριος πρὸς αὐτὴν ἔμεινεν λέγων· ἰδοὺ ἀπὸ τοῦ νῦν ἔσται τὸ τίμιόν σου σῶμα μετατιθέμενον ἐν τῷ παραδείσῳ, ἡ δὲ ἁγία σου ψυχὴ ἐν τοῖς οὐρανοῖς ἐν τοῖς θησαυροῖς τοῦ πατρός μου ἐν ὑπερεχούσῃ φανότητι, ἔνθα εἰρήνη καὶ εὐφροσύνη ἁγίων ἀγγέλων καὶ ἐπέκεινα. [40] ἀποκριθεῖσα δὲ ἡ μήτηρ τοῦ κυρίου εἶπεν πρὸς αὐτόν· ἐπίθες τὴν δεξιάν σου, κύριε, καὶ εὐλόγησόν με. καὶ ἁπλώσας ὁ κύριος τὴν ἄχραντον αὐτοῦ δεξιὰν εὐλόγησεν αὐτήν. αὐτὴ δὲ κρατοῦσα τὴν ἄχραντον αὐτοῦ δεξιὰν κατεφίλει λέγουσα· προσκυνῶ τὴν δεξιὰν ταύτην τὴν δημιουργήσασαν τὸν οὐρανὸν καὶ τὴν γῆν· καὶ παρακαλῶ τὸ πολυύμνητόν σου ὄνομα, Χριστὲ ὁ θεός, ὁ βασιλεὺς τῶν αἰώνων, ὁ μονογενὴς τοῦ πατρός, πρόσδεξαι τὴν δούλην σου, ὁ καταξιώσας δι' ἐμοῦ τῆς ταπεινῆς τεχθῆναι εἰς τὸ σῶσαι τὸ γένος τῶν ἀνθρώπων διὰ τὴν ἄφραστόν σου οἰκονομίαν· πάντα ἄνθρωπον ἐπικαλούμενον ἢ δεόμενον ἢ ὀνομάζοντα τὸ ὄνομα τῆς δούλης σου, χωρήγησον αὐτῷ τὴν βοήθειάν σου. [41] ταῦτα δὲ αὐτῆς λεγούσης προσελθόντες οἱ ἀπόστολοι πρὸς τοὺς πόδας αὐτῆς καὶ προσκυνήσαντες λέγουσιν· μῆτερ τοῦ κυρίου, ἔασον τῷ κόσμῳ εὐλογίαν, ὅτι ἀπέρχῃ ἀπ' αὐτοῦ. ηὐλόγησας γὰρ αὐτὸν καὶ ἀνέστησας ἀπολωλότα, γεννήσασα τὸ φῶς τοῦ κόσμου. εὐξαμένη δὲ ἡ μήτηρ τοῦ κυρίου εἶπεν ἐν τῇ εὐχῇ αὐτῆς οὕτως· ὁ θεὸς ὁ διὰ τὴν πολλήν σου ἀγαθότητα ἐκ τῶν οὐρανῶν ἀποστείλας τὸν μονογενῆ σου υἱὸν οἰκῆσαι ἐν τῷ ταπεινῷ μου σώματι,

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πων | ἔμειν. λέγ. cum BC: AD εἶπεν (D post πρ. αὐτ.) | C ἔστω | C μετατηθέν sic | A ἐν παραδ. et εἰς οὐρανούς | B om ἁγία | BC om ἐν ὑπερεχούσ. φαν. | A σωφροσύνη | B om ἀγγ., D om ἁγί. ἀγγ. | καὶ (BD om) ἐπέκεινα: A ἐπεσκήνου

[40] κύριε: C om | τὴν ἄχρ. α. δεξιάν cum BC: AD διὰ τῆς ἀχράντου α. δεξιᾶς | C ηὐλόγησεν | τῆς ταπεινῆς cum BCD: A τῆς δούλης σου | εἰς: BC διά | διὰ τὴν etc. cum BCD: A διὰ τῆς etc. ἄφραστ. (C ἄφατον) σ. οἰκ. (A οἰκ. σ.): D ἄχραν σου καὶ ἄφατον οἰκ | ἐπικαλ. ἢ (D καὶ) δεό. ἢ ὀνομάζ. cum CD: A δεόμεν. καὶ ἐπικαλ., B ἐπικαλ. ἢ ὀνομάζ. | βοήθειαν: D εὐλογίαν

[41] λέγουσιν cum ABC: D εἴπαμεν | μῆτερ (B in margine ἡ μήτηρ, D ὦ μῆτερ) τ. (D om) κυρίου: C om | D σου εὐλογίαν | CD εὐλόγησας | C πάλιν δὲ εὐξαμένη | C om ἐν τ. εὐχ. αὐτ. οὕτως | πολλήν: BCD om | CD ἀγαθότητα (D -ταν) αὐτοῦ | B μονογενῆν | C αὐτοῦ υἱόν |

ὁ καταξιώσας τεχθῆναι ἐξ ἐμοῦ τῆς ταπεινῆς, ἐλέησον τὸν κόσμον καὶ πᾶσαν ψυχὴν ἐπικαλουμένην τὸ ὄνομά σου. [42] καὶ πάλιν εὐξαμένη εἶπεν· κύριε βασιλεῦ τῶν οὐρανῶν, υἱὲ τοῦ θεοῦ τοῦ ζῶντος, πρόσδεξαι πάντα ἄνθρωπον ἐπικαλούμενον τὸ ὄνομά σου, ἵνα δοξασθῇ ἡ γέννησίς σου. καὶ πάλιν εὐξαμένη εἶπεν· κύριε Ἰησοῦ Χριστέ, ὁ πάντα δυνάμενος ἐν οὐρανῷ καὶ ἐπὶ γῆς, ταύτην τὴν παράκλησιν δυσωπῶ τὸ ὄνομά σου τὸ ἅγιον· ἐν ἑκάστῳ καιρῷ καὶ τόπῳ ὅπου γίνεται ἡ μνήμη τοῦ ὀνόματός μου, ἁγίασον τὸν τόπον ἐκεῖνον, καὶ δόξασον τοὺς δοξάζοντάς σε διὰ τοῦ ἐμοῦ ὀνόματος, προσδεχόμενος τῶν τοιούτων πᾶσαν προσφορὰν καὶ πᾶσαν ἱκεσίαν καὶ πᾶσαν εὐχήν. [43] ταῦτα δὲ αὐτῆς εὐξαμένης ὁ κύριος πρὸς τὴν ἰδίαν μητέρα εἶπεν· εὐφραίνου καὶ ἀγαλλιάσθω ἡ καρδία σου· πᾶσα γὰρ χάρις καὶ πᾶσα δωρεὰ ἐδόθη σοι ἐκ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς κἀμοῦ καὶ τοῦ ἁγίου πνεύματος· πᾶσα ψυχὴ ἐπικαλουμένη τὸ ὄνομά σου οὐ μὴ καταισχυνθῇ, ἀλλ' εὕρῃ ἔλεος καὶ παράκλησιν καὶ ἀντίληψιν καὶ παρρησίαν καὶ ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι ἐνώπιον τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. [44] στραφεὶς δὲ ὁ κύριος εἶπεν πρὸς τὸν Πέτρον· ἔφθασεν ὁ καιρὸς ἄρξαι τῆς ὑμνῳδίας. τοῦ δὲ Πέτρου ἀρξαμένου τῆς ὑμνῳδίας πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν ὑπήκουσαν τὸ ἀλληλούϊα. καὶ τότε τὸ πρόσωπον τῆς μητρὸς τοῦ κυρίου ὑπὲρ τὸ φῶς ἔλαμψεν, καὶ ἀναστᾶσα τῇ οἰκείᾳ χειρὶ ηὐλόγησεν ἕκαστον τῶν ἀποστόλων, καὶ ἔδωκαν πάντες δόξαν τῷ θεῷ, καὶ τοῦ κυρίου ἁπλώσαντος τὰς ἀχράντους αὐτοῦ χεῖρας ἐδέξατο τὴν ἁγίαν καὶ ἄμωμον αὐτῆς ψυχήν.

τῆς ταπεινῆς: BCD om | κόσμον: D add σου

[42] κύριε (C χριστὲ) βα. τ. οὐρ. (C ἁπάντων) -- ἄνθρωπ. (D τὸν) ἐπικ. τὸ ὄν. σου (D add τὸ ἅγιον) ἵνα δ. ἡ γένν. σου (C om ἵνα etc.): A haec om | ταύτ. τ. παράκλ. cum BC: A πρόσδεξαι καὶ ταύτ. μου τὴν παράκλ., D καὶ ταύτ. τὴν παρ. πρόσδεξαι | ἐν: A om | ὅπου: D ἔνθα | γίνεται (C γένηται) ἡ (A om) μνήμη τοῦ (D add ἁγίου) | σε (D με) διὰ τοῦ ἐμοῦ (cum BC, D σου, A μου post ὀνόμ.) ὀνόμ. | τῶν τοιούτων cum BC, D τοῦ τοιούτου: A παρ' αὐτῶν | B ἱκετηρίαν | καὶ πᾶσαν (ita BC; A om) εὐχήν: D om

[43] χάρις: B add καὶ πᾶσα δόξα | τὸ ὄν. σου: D σε | B καταισχυνθείη | A εὑρήσῃ | C ἐν οὐρανοῖς

[44] BD ὑπήκουον (B ὑπήκοων) | ἀναστᾶσα: C ἀνακαθήσασα | BC εὐλόγησεν | C ἕνα ἕκαστον | D ἐδώκαμεν | BD om ἀχράντους αὐτοῦ | τὴν ἁγίαν (C παναγ.) καὶ (B om ἁγ. καὶ) ἄμωμ. (C om καὶ ἄμωμ.)

45 καὶ σὺν τῇ ἐξόδῳ τῆς ἀμώμου αὐτῆς ψυχῆς ἐπληρώθη εὐωδίας
καὶ ἀφάτου φωτὸς ὁ τόπος, καὶ ἰδοὺ φωνὴ ἐκ τοῦ οὐρανοῦ ἠκούετο
λέγουσα· μακαρία σὺ ἐν γυναιξίν. καὶ δραμὼν ὁ Πέτρος κἀγὼ
Ἰωάννης καὶ Παῦλος καὶ Θωμᾶς περιεπτυξάμεθα τοὺς τιμίους
αὐτῆς πόδας πρὸς τὸ ἁγιασθῆναι· οἱ δὲ δώδεκα ἀπόστολοι τὸ
τίμιον καὶ ἅγιον αὐτῆς σῶμα ἐπὶ κλίνης θέντες ἐβάστασαν.
46 καὶ ἰδοὺ ἐν τῷ βαστάζειν αὐτὴν Ἑβραῖός τις ὀνόματι Ἰεφωνίας
γενναῖος τῷ σώματι ὁρμήσας ἐπεχείρησεν κατὰ τῆς κλίνης, τῶν
ἀποστόλων βασταζόντων, καὶ ἰδοὺ ἄγγελος κυρίου ἀοράτῳ δυ-
νάμει μετὰ ξίφους πυρὸς ἐκ τῶν ὤμων αὐτοῦ τὰς δύο ἔκοψεν χεῖ-
ρας καὶ μετεώρους ὑπὸ τὸν ἀέρα περὶ τὴν κλίνην ἀπετέλεσεν κρε-
μασθῆναι. 47 τούτου δὲ τοῦ θαύματος γενομένου ἀνέκραξεν πᾶς
ὁ λαὸς τῶν Ἰουδαίων τῶν θεωρησάντων ὅτι ὄντως ἀληθινὸς θεός
ἐστιν ὁ τεχθεὶς παρὰ σοῦ, θεοτόκε ἀειπάρθενε Μαρία. καὶ αὐ-
τὸς δὲ ὁ Ἰεφωνίας, τοῦ Πέτρου κελεύσαντος αὐτῷ πρὸς τὸ δει-
χθῆναι τὰ θαυμάσια τοῦ θεοῦ, ἀναστὰς ὀπίσω τῆς κλίνης ἔκρα-
ζεν· ἁγία Μαρία ἡ γεννήσασα Χριστὸν τὸν θεόν, ἐλέησόν με. καὶ
στραφεὶς ὁ Πέτρος εἶπεν πρὸς αὐτόν· ἐν τῷ ὀνόματι τοῦ τεχθέν-
τος παρ' αὐτῆς κολληθήσονται αἱ χεῖρες αἱ ἀφαιρεθεῖσαι ἀπὸ
σοῦ. καὶ παραχρῆμα τῷ λόγῳ τοῦ Πέτρου αἱ χεῖρες παρὰ τὴν
κλίνην τῆς δεσποίνης κρεμάμεναι ἀναχωρήσασαι ἐκολλήθησαν τῷ

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45 σὺν τῇ cum AD: BC ἐν τῇ | ἀμώμου: B ἁγίας | B ὁ τόπ. ἐκεῖνος | ἠκούετο (A ante ἐκ): B om | C ἐκ τῶν οὐρανῶν | B σὺ εἶ ἐν | D δραμόντες | ὁ πέτρ. κἀγὼ (B καὶ) ἰω. κ. παῦλ. κ. θωμ. (B κ. θω. κ. πα.) cum BC: D ὁ πέ. καὶ θωμ. κἀγὼ καὶ οἱ λοιποὶ ἀπόστολοι, A ὁ πέ. μετὰ τῶν λοιπῶν ἀποστ. | περιεπτυξάμεθα cum CD: AB -ξαντο | D om πρ. τὸ ἁγ. | οἱ δὲ δώ. ἀπ. - - ἐβάστασαν cum BC: A καὶ θέντες ἐπὶ κλίνης οἱ δώ. ἀπ. τὸ τίμιον αὐτῆς σῶ. ἐβ., D καὶ αὐτοὶ ἡμεῖς οἱ δώδ. τὸ τίμ. - - ἐβαστάσαμεν

46 αὐτὴν cum BC: A αὐτούς, D ἡμᾶς | ἰεφωνίας cum AE: D ἰοφωνίας, BC ἰωφονίας | γενν. τῷ σώ. cum AD: BC om | ἀορ. δυν. cum BCD: A om | μετεώρους cum A: C om, D ἄρας (pergit ἐπὶ τὸν ἀέρ.), B ῥέμβας (τὰς δύ. ἐγκόψας χεῖρ. ῥεμβὰς ὑπὸ ἀέρα etc.)

47 B ἔκραξεν | παρὰ (C ἐκ) σοῦ - - μαρία: B nil nisi ἐξ αὐτῆς | ἰεφωνίας (ut ante; A om ὁ): B ἰωφωνίας, CD ἰοφονίας | τοῦ θεοῦ cum CD: AB om | BD ἔκραξεν | θεὸν (D ἀληθινὸν θε.) cum BCD: A σωτῆρα | παρ' cum AD: BC ἐξ | A κολληθήτωσαν | αἱ (C σου αἱ) ἀφαιρ. ἀπὸ (A παρὰ) σοῦ: B nil nisi σου | παρὰ (Mon[a] αἱ παρὰ) τ. κλίνην: Mon[b] παρ. τῇ κλίνῃ, D ἀπὸ τῆς

Ἰεφωνίᾳ· καὶ ἐπίστευσεν καὶ αὐτὸς καὶ ἐδόξασεν Χριστὸν τὸν θεὸν τὸν τεχθέντα ἐξ αὐτῆς.

48 Τούτου δὲ γενομένου τοῦ θαύματος ἐβάστασαν οἱ ἀπόστολοι τὴν κλίνην καὶ κατέθεντο τὸ τίμιον καὶ ἅγιον αὐτῆς σῶμα ἐν Γεθσημανῇ ἐν μνημείῳ καινῷ. καὶ ἰδοὺ μύρον εὐωδίας ἐξήρχετο ἐκ τοῦ ἁγίου μνήματος τῆς δεσποίνης ἡμῶν θεοτόκου· καὶ ἕως τριῶν ἡμερῶν ἀοράτων ἀγγέλων φωναὶ ἠκούοντο δοξαζόντων τὸν ἐξ αὐτῆς τεχθέντα Χριστὸν τὸν θεὸν ἡμῶν. καὶ πληρουμένης τῆς τρίτης ἡμέρας οὐκέτι ἠκούοντο αἱ φωναί, καὶ λοιπὸν ἐκεῖθεν πάντες ἔγνωσαν ὅτι μετετέθη τὸ ἄμωμον καὶ τίμιον αὐτῆς σῶμα ἐν παραδείσῳ.

49 Τούτου δὲ μετατεθέντος ἰδοὺ θεωροῦμεν τὴν Ἐλισάβετ τὴν μητέρα τοῦ ἁγίου Ἰωάννου τοῦ βαπτιστοῦ καὶ Ἄνναν τὴν μητέρα τῆς δεσποίνης καὶ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ τὸν Δαυὶδ ψάλλοντα τὸ ἀλληλούϊα καὶ πάντας τοὺς χοροὺς τῶν ἁγίων προσκυνοῦντας τὸ τίμιον λείψανον τῆς μητρὸς τοῦ κυρίου, καὶ τόπον φωτοειδῆ, οὗ τοῦ φωτὸς ἐκείνου οὐδὲν λαμπρότερον· καὶ πλῆθος εὐωδίας τοῦ τόπου ἐκείνου, ἔνθα μετετέθη τὸ τίμιον

κλίνης | ἰεφωνίᾳ (B ἰωφονίᾳ, C Mon b ἰωφωνίᾳ, D Mon a ἰοφωνίᾳ): D add εἰς τὸν τόπον αὐτῶν | Mon a om τὸν θεόν, Mon b om χριστ. | ἐξ αὐτῆς cum BC Mon a et b: AD παρ' αὐτ.

48 ἐβάστασαν οἱ ἀπόστ. usque ἐν παραδείσῳ ex C edidimus. Satis differunt ABD (item E): ἐν τῷ ἐξέρχεσθαι τοὺς ἀποστόλους ἐκ τῆς πόλεως ἱεροσολύμων βαστάζοντες (E Mon b -ντας) τὴν κλίνην ἄφνω δώδεκα νεφέλαι φωτὸς (D om) ἀφήρπασαν (ita AE; D ἥρπασαν, B ἐπῆραν, Mon a et b ἀπῆραν) τοὺς ἀποστόλους (D ἡμᾶς pro τ. ἀπ.) σὺν τῷ σώματι τῆς δεσποίνης ἡμῶν, καὶ (BD om) ἐν τῷ παραδείσῳ μετατέθηκαν (sic A; Mon b μεταθέντες ἐν τ. πα. et D μεταθήσαντες ἐν τ. παρ., B μεταθησάντων ἐ. τ. παρ.). Consentiunt etiam Mon a et b.

49 Τούτου usque ad finem sectionis 50 ad scripturam codicum ACDE recensuimus. B eorum loco tantum haec habet: καὶ ἐδοξάσαμεν πάντες τὸν θεόν· ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. | μετατεθέντος: C add ἐκ πνεύματος ἁγίου | ἰδού: C om | θεωροῦμεν: A add ἐν τῷ παραδείσῳ | τὴν (cum CE; AD Mon b om) ἐλισ. τ. μητ. (E μητέραν) τ. ἁγί. (C om τ. ἁγ.) ἰω. τοῦ βα. (E Mon b om τ. βα.) κ. ἄνν. τ. μητ. (DE μητέραν) τῆς δεσπ. (cum AD; CE Mon b αὐτῆς pro τ. δε.) - - καὶ τὸν (DE om) δα. ψάλλοντα (Mon b -ντας, E -ντες sic) - - χοροὺς τῶν ἁγί. (D Mon b om τ. ἁγί., A habet τῶν προφητῶν καὶ ἁγί.) πρ. τ. τίμ. λείψ. (D post κυρίου) τῆς (D τῆς ἁγίας μαρίας τῆς) μητρ. τ. κυρ. (E om τῆς μη. τ. κυρ.) καὶ (C add ἴδομεν) τό. φω. οὗ τοῦ φω. ἐκ. (sic D; ACE οὗ τὸ φῶς, Mon b om τοῦ φω. ἐκ.) οὐδ. λα. κ. πλ. εὐωδ. (C add ἀνεπέμπετο ἐκ) τοῦ τόπ. ἐκ. (D Mon b ἐν αὐτῷ pro τ. τό. ἐκ.) ἔνθα (E add ὡς εἴρηται) μετετέθη (C ὁ σωτὴρ μετέθηκεν) τὸ τίμ. κ. ἅγ. (C om κ. ἅγ.) αὐτῆς

καὶ ἅγιον αὐτῆς σῶμα ἐν τῷ παραδείσῳ· καὶ μέλος δὲ ὑμνούντων τὸν ἐξ αὐτῆς τεχθέντα, ὃ παρθένοις καὶ μόνοις δίδοται τὸ τοιοῦτον γλυκὺ μέλος ἀκούειν, οὗ κόρος οὐκ ἔστιν. [50] ἡμεῖς οὖν οἱ ἀπόστολοι θεωρήσαντες τὴν ἄφνω τοῦ ἁγίου αὐτῆς σώματος τιμίαν μετάθεσιν ἐδοξάσαμεν τὸν θεὸν τὸν δείξαντα ἡμῖν τὰ θαυμάσια αὐτοῦ ἐπὶ τῇ ἀναλύσει τῆς μητρὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ἧς εὐχαῖς καὶ πρεσβείαις ἀξιωθῶμεν πάντες ὑπὸ τὴν αὐτῆς σκέπην καὶ ἀντίληψιν καὶ προστασίαν τυχεῖν καὶ ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι, δοξάζοντες ἐν παντὶ καιρῷ καὶ τόπῳ τὸν μονογενῆν αὐτῆς υἱὸν ἅμα τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

(E post τίμ.) -- ὑμνούντων (C add ἀγγέλων) -- τεχθέντα (C add χριστὸν τὸν θεὸν ἡμῶν) | ὃ (E om) παρθ. κ. μόνοις (E παρθένῳ καὶ μόνον) δίδοται (cum D; E δέδοται) -- ἀκούειν: A (corrupte) οὗ μέλος παρθένων καὶ μόνον δέδοται τὸ τοιοῦτον μέλος ἀκούειν, C plane om. Mon b om omnia ab ἔνθα usque οὐκ ἔστιν.

[50] ἡμεῖς etc. cum D: ACE Mon b οἱ δὲ ἅγιοι ἀπόστ. | ἄφνω: C add ἐκ τοῦ μνήματος | Mon b om τοῦ ἁγίου et σώματος | D τοῦ τιμίου καὶ ἁγίου | μετάθεσιν: E μετάστασιν | ἐδοξάσαμεν cum ACD: E ἐδόξασαν, Mon b ἔδωκαν δόξαν, pergens τῷ θεῷ τῷ δείξαντι | ἡμῖν: E αὐτοῖς | αὐτοῦ: C ταῦτα | ἐπὶ τῇ ἀναλ. cum AC: E ἐπὶ τὴν ἀνάλυσιν, D καὶ τὴν ἀνάλ. | τοῦ (D αὐτοῦ τοῦ) κυρ. (E add καὶ θεοῦ, item A καὶ θεοῦ καὶ σωτῆρος) ἡμ. ἰησ. χρι. (cum AD; CE Mon b om ἰησ. χρ.) | ὑπὸ τὴν -- τυχεῖν (ita C, E om; A εἶναι post μέλλοντι): D εὑρεῖν ἔλεος καὶ ἄφεσιν ἁμαρτιῶν παρὰ τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ. Mon b pro ἀξιωθῶμεν usque τῷ ἁγίῳ πνεύματι nil nisi στηριχθείημεν δοξάζοντες πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα | δοξάζοντες (C ἵνα δοξάζωμεν) -- μονογενῆν (cum AE; C -γενῆ) αὐτ. υἱόν: D nil nisi δοξ. αὐτόν | C παναγίῳ | εἰς: E praem νῦν καὶ ἀεὶ καὶ | ἀμήν cum CDE: A om

VI. TRANSITUS MARIAE. A.

DE TRANSITU BEATAE MARIAE VIRGINIS.*

1 In tempore illo antequam dominus ad passionem
veniret, et inter multa verba, quae mater filio inquisivit,
de suo transitu interrogare coepit eum tali affamine: O
carissime fili, precor sanctitatem tuam ut, quando anima
mea de corpore exierit, tertio die ante facias me scire, et
tu, dilecte fili, cum tuis angelis eam suscipe. 2 Tum su-
scepit deprecationem dilectae matris dixitque ei: O aula
et templum dei vivi, o puerpera benedicta, o regina
omnium sanctorum et benedicta super omnes feminas;
antequam me portares in tuo utero, semper custodivi te
et cibare feci te cotidie meo angelico cibo, ut nosti: quo-
modo te deseram, postquam tu me portasti et nutristi, fu-
giendo in Egyptùm detulisti et multas angustias pro me
sustinuisti? Ecce scias quia angeli mei semper custodie-
runt te et custodient usque ad transitum tuum. Sed post-

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* titulum hunc A praebet; C: *Transitus beatae Mariae virginis;* B: *De assumtione beatae Mariae virginis.*

1 *dominus* ex BC; A *deus* | *et inter:* ita et A et B | *O:* A om. C: *Tempore illo quo dominus ad passionem suam venire debebat, inter multa verba de quibus eius gloriosa mater ipsum cotidie deprecabatur - - coepit eum rogare tunc tali modo - - de hoc seculo migrare debuerit, eam cum tuis angelis suscipere debeas et omnes apostolos transitu meo facias interesse.*

2 *suscepit:* B add *deus* | *aula:* B add *sancta* | *sanctorum:* ita certe C, nec aliter, ut suspicor, AB. Pro compendii vero similitudine facile confunduntur *seculorum* et *sanctorum.* | *meo angelico cibo:* B *cibo angelorum meorum* | B om *fu-*

quam sustinuero passionem propter homines, sicut scriptum est, et in die tertio resurrexero et post XL dies in celum ascendero, cum videris me cum angelis et archangelis, cum sanctis et cum virginibus et cum meis discipulis ad te venientem, scito pro certo quod anima tua separabitur a corpore et in celum eam deferam, ubi nunquam penitus tribulationem vel angustiam habebit. [3] Tunc illa laetificata et glorificata est et osculata genua filii sui, et benedixit creatorem celi et terrae, qui tale donum dedit ei per Ihesum Christum filium eius.

[4] Secundo igitur anno post ascensionem domini nostri Ihesu Christi beatissima virgo Maria diebus ac noctibus semper in oratione assistebat. Tertia vero die antequam obiret, venit ad eam angelus domini salutavitque eam dicens: Ave Maria, gratia plena, dominus tecum. Illa autem respondit dicens: Deo gratias. Iterum dixit ei: Accipe hanc palmam quam tibi promisit dominus. Illa vero cum magno gaudio gratias deo referens accepit pal-

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giendo in Eg. detulisti | *cum videris:* B *videbis* | *scito:* B *scias.* C: *Dixit ad eam dominus: O aula templi dei vivi. Atque iterum dixit: O puella benedicta, o regina omnium sanctorum, o domina super omnes mulieres exaltata atque benedicta, antequam me in utero portares, semper te custodivi, cibo angelorum, ut nosti, per meum angelum te cotidie cibare feci: quomodo te deseram, postquam me portasti et nutristi atque fugisti, et propterea multotiens pro me multas angustias sustinuisti? Ecce scias quod sicut angelus meus usque nunc te custodivit et semper servivit, ita et de cetero semper custodiet atque serviet usque ad tuum transitum. Sed - - scriptum est, die tertia resurgam et - - in celo ascendam. Cum autem videris angelum meum Gabrielem ad te venire cum palma quam tibi de celo mittam, scias me proximo ad te esse venturum cum meis discip. atque ang. et arch. atque virg., et ipsemet angelus Gabriel bene docebit te quoniam anima tua separabitur a corpore; et tunc animam tuam et corpus tuum cum omni choro angelorum, archangelorum, patriarcharum atque virginum in celis deferam, in quibus neque tribulatio neque angustia aliqua habetur.*

[3] C: *Tunc illa obsculans genua filii sui benedixit creatorem - - sibi concessit - - eius.*

[4] *Illa vero cum* usque *de manu angeli* ex C adsumpsimus. C: *Ipsa vero beatissima virgo Maria et ante passionem filii sui et inter ipsam passionem et post ipsam resurrectionem atque ascensionem diebus et noctibus semper in orationibus astitit. Tertia vero antequam gloriosa virgo Maria de hoc seculo migrare deberet, ecce angelus Gabriel venit ad eam deferens in dextera manu palmam* (codex *deferente* et *palma*). *Et salutavit eam dicens - - dixit ad eam angelus: Accipe - - quam tibi*

mam sibi missam de manu angeli. Dixit ei angelus domini: Post triduum erit assumptio tua. Illa autem: Deo gratias, respondit.

[5]Tunc vocavit Ioseph de Arimathia civitate et alios discipulos domini, quibus congregatis et propinquis et notis, nuntiavit transitum suum omnibus illic astantibus. Tunc beata Maria lavit se et induit se sicut regina, et expectabat adventum filii sui, sicut promiserat ei. Et rogavit omnes propinquos ut eam custodirent et solatium ei facerent. Habebat autem secum tres virgines, Sepphoram, Abigeam et Zaël; discipuli vero domini nostri Ihesu Christi iam dispersi erant per universum mundum ad populum dei praedicandum.

[6]Tunc hora tertia facta sunt tonitrua magna et pluvia et coruscationes et tribulatio et terrae motus, dum staret regina Maria in thalamo suo. Iohannes evangelista et apostolus de Epheso subito ductus est et intravit thalamum beatae Mariae, salutavitque eam dixitque ei: Ave Maria, gratia plena, dominus tecum. Illa vero: Deo gratias, respondit, et elevans se osculata est sanctum Iohannem.

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dominus meus, filius tuus, per me de celo transmisit. Illa vero - - ei angelus: Post - - ascensio tua. Illa autem gratias magnas cepit referre deo talibus dictis: Magnificat anima mea dominum et exultavit spiritus meus in deo salutari meo.

[5] *lavit se et induit se:* ita B, item C; A *levavit se* | B *Sephora, Abigea, Zach.* C: *Tunc Joseph ab Arimathia civitate, qui ipsam gloriosam virginem Mariam die ac nocte semper in domo serviebat et custodiebat, omnibus suis notis ac propinquis et parentibus et omnibus astantibus transitum beatae virginis Mariae denuntiavit. Tunc beata Maria corpus suum lavit et induit se, et cum gaudio magno expectabat - - ipse promiserat. Et rogabat omn. pr. suos - - sibi facerent. Ipsa vero beata Maria habebat secum - - scilicet Seph. Abiceam et Zabel, quae eam die ac nocte cum magna reverentia serviebant et custodiebant.*

[6] B om *et coruscationes* usque *motus.* C: *Tunc hora tertia secundi diei, postquam angelus cum palma venit ad eam, facta sunt tonitrua et coruscationes et pluvia et magna tribulatio - - Et dum ipsa regina staret in oratione in suo thalamo, recedente pluvia, ecce Joh. apost. intravit in suum thalamum salutavitque eam dicens - - vero respondit: Deo gr. Et ascendens osculata est - - ei: O fili cariss. - - me dereliquisti et - - non observasti nec attendisti, scilicet ut - - ipse praecepit tibi dum pendebat in cruce pro salute hominum - - flexo cum lacrimis veniam postulare cepit - - pepercit ei dando* (additum est *sibi*) *suam benedictionem. Iterum osculata est eum.*

Dixitque ei beata Maria: O carissime fili, cur tanto tempore me dimisisti et praecepta tui magistri non attendisti, ut me custodires, sicut praecepit tibi dum in cruce penderet? Ille autem genu flexo veniam rogabat. Tunc beata Maria benedixit eum et iterum osculata est eum. [7]Et dum voluisset interrogare unde veniret vel pro qua causa Hierosolymam venisset, ecce omnes discipuli domini ad ostia thalami beatae Mariae, excepto Thoma qui dicitur Didymus, nube ducti sunt. Stantes intraverunt salutaveruntque reginam talibus dictis et adoraverunt eam: Ave Maria, gratia plena, dominus tecum. Illa vero sollicita cito surgens et inclinans se, osculans eos gratias deo retulit. [8]Haec sunt nomina discipulorum domini qui in nube illuc advecti sunt: Iohannes evangelista et Iacobus frater eius, Petrus et Paulus, Andreas, Philippus, Lucas, Barnabas, Bartholomaeus et Matthaeus, Matthias qui dicitur Iustus, Simon Chananaeus, Iudas et frater eius, Nicodemus et Maximianus, alii multi, qui numerari non possunt. [9]Tunc beata Maria dixit fratribus suis: Quid est hoc quod omnes Hierosolymam venistis? Respondens Petrus dixit ei: Nobis necessarium fuit hoc a te quaerere; tu autem interrogas nos? Certe, ut puto, nullus de nobis scit cur huc tanta velocitate venimus hodie. Fui

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[7] C: *Et cum voluit - - venisti - - venisti - - stantes ante ostium be. Ma. virginis - - Didymus. Et insimul ad eam intraverunt et adoraverunt eam atque cum magna reverentia salutaverunt eam dicentes - - Illa vero, ut solita erat, deo gratias dixit.*

[8] *Paulus:* B om | *Matthaeus* (cod. *matheus*): B add *puplicanus* | B om *Matthias* (cod. *mathias*) *qui di. Iu.* | *et frater eius:* ita C, nec aliter ut videtur AB, in quibus *et marcus* legi suspicatus eram | B *Maxim. et* pro *et Maxim.* | C: *Haec - - qui fuerunt adducti: Ioh. evang. Petr. Andr. Iac. Zebedei, Paul. Luc. Bartho. Barn. Math. publicanus, Sim. Chana. Iud. et frater eius, Nichod. Ma. et alii mu. quos nominare non possumus.*

[9] C: *Tunc - - suis: Videte hoc; quid ita vos omnes Hierusalem venistis - - O regina, certe nobis est necesse inquirere a te hoc quod a nobis inquiris, quia, ut firmiter credo, non est aliquis ex nobis qui sciat qua de causa Hierusalem venimus; quia hodie fui Antiochiae et cum tanta velocitate huc veni et ductus sum, quia etiam interim aliquid nec dicere nec cogitare potui. Similiter et omnes manifeste dixerunt de quo loco sive de qua regione adducti fuerant. Tunc unusquisque eorum haec audiens valde cepit mirari.*

Antiochiae; modo vero sum hic. Dixerunt omnes manifeste locum ubi fuerant illo die. Qui ammirati sunt universi, quod ibi aderant, haec audientes. [10] Dixit eis beata Maria: Ego filium meum rogavi, antequam sustineret passionem, ut ipse et vos essetis ad obitum meum; et annuit mihi hoc donum. Unde sciatis quod die crastina erit transitus meus. Vigilate et orate mecum, ut, quando venerit dominus ad animam meam suscipiendam, vigilantes vos inveniat. Tunc omnes promiserunt se vigilare. Et vigilaverunt et adoraverunt per totam noctem cum psalmodiis et canticis cum magnis luminariis.

[11] Adveniente die dominica hora tertia, sicut spiritus sanctus descendit super apostolos in nube, ita descendit Christus cum multitudine angelorum et accepit animam suae matris dilectae. Nam talis illustratio fuit et odor suavitatis et angeli cantantes cantica canticorum, ubi dicit dominus: Sicut lilium inter spinas, sic amica mea inter filias, quod omnes qui aderant ibi ceciderunt in facies suas, sicut ceciderunt apostoli quando Christus transfiguravit se coram eis in monte Thabor, et per integram horam et dimidiam nullus exurgere potuit. [12] Sed recedente lumine simulque cum ipso lumine assumpta est in celum anima beatae Mariae virginis cum psalmodiis, hymnis et canticis

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[10] C: *Dixit iterum regina ad eos: Ego dominum et fil. meum* (h. l. plura desunt) *quia hodie anima mea separabitur a corpore. Et ostendit eis palmam quam dominus per angelum suum sibi miserat de celo, dixitque eis: Vigilate - - ut cum venerit filius meus et dominus meus, vigilantes vos mecum inveniat. Tunc unusquisque ipsorum promisit - - canticis spiritualibus.*

[11] *quod omnes:* B *et omnes* | A *qui ibi aderant ibi* | *quando Christus* usque *exurgere* (A *se erigere*) *potuit:* haec B praebet; A pleraque male om. C: *Veniente hora tertia ipsius diei sicuti sp. sa. apparuit in nube suis discipulis, scilicet Petro, Iacobo et Iohanni, quando transfiguratus est, ita et tunc apparuit atque descendit Chr. cum - - dilect. matr. Et tunc omnis terra tremuit; facta fuit illustratio et claritas adventus Christi cum odore suavitatis, quod unusquisque eorum ibi astantium ceciderit in facies suas; quando dominus transfiguratus est coram eis, audiebant canticum angelicum cantare: Sicut lilium inter spinas, sic amica mea inter filias, et* . . . . (decem fere litterae) *una hora et dimidia prae nimia claritate, et nullus ipsorum se erigere potuit.* Sic singula, sed vix recte.

[12] *simulque:* B *simul* | *virginis cum ps. hy. et canticis* (cod. *cantica*) *cantic.:*

canticorum. Et ascendente nube omnis terra contremuit, et in uno momento obitum sanctae Mariae omnes Hierosymitani aperte viderunt.

13 Et illa eadem hora introivit Satanas in illos et coeperunt cogitare quid de corpore eius facerent. Et acceperunt arma ut corpus eius arderent et apostolos interficerent, quia de ea exierant dispersiones Israel, propter peccata eorum et congregationem gentium. Sed caecitate percussi sunt, percutientes capita sua per parietes et percutientes se invicem.
14 Tunc apostoli tanta claritate perterriti, levantes se cum psalmodio corpus sanctum de monte Sion ferebant in valle Iosaphat. Sed venientes media via, ecce quidam Iudaeus, Ruben nomine, sanctum volens feretrum in terra iactare cum corpore bea-

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haec om B | *ascendente nube* ex B; A *discedente lumine* | *omnis terra contr.* etc.: B *omnes contremuerunt et uno momento obiit virgo Maria et omnes Hier. aperte vid.* C: *Sed recedente simul cum - - est ipsa anima be. Ma. virginis in celum cum psalm. et canticis spiritualibus.* (Nil praeterea.)

13 *de ea* (cf. etiam C): B *de eis* | *congregationem:* ita scriptum est; nimirum verba *propter pecc. eorum et congr. gent.* auctor libelli addidit ut commentaretur quod de dispersione Isr. dictum erat. | *se invicem:* B add *et mortui sunt.* C: *Tunc iterum introivit sathanas in populo Iudaeorum et ceperunt - - facerent, quia, ut ipsi dicebant, de ipsa exierat dissensio Iudaeorum: propterea volebant eius sanctissimum corpus destruere atque comburere. Tunc ceperunt facere incantationes quam plurimas, et insimul se convenire et taliter facere volebant ut memoria beatae Mariae virginis non haberetur in terra. Et acceptis armis credebant se facere insultum in discipulos domini et per vim capere corpus gloriosae virginis Mariae, quia ipsum penitus volebant delere atque comburere. Et divino iudicio ac divina vindicta, statim ut ceperunt iter ad faciendum hoc quod cogitaverant, in ipso momento ceperunt se invicem cum ipsis armis percutere atque occidere; et tanquam furiosi et malitiosi percutiebant capita per muros et parietes, et super ipsos versare eorum rabies* (extrema corrupta).

14 *apostoli* ex B (et C); A *enim* | *perterriti* etc.: B *illuminati levaverunt corpus beatae Mariae virginis cum psalmodia de mo. Si. et fereb.* | *in valle:* ita A, similiterque infra (scripturam B codicis non adnotavi) | B *Iosapha* (sed post etiam *Iosaphat* habet). C: *Tunc ap. pert. tant. clar. levantes* [se?] *cum magna fiducia et cum magno honore atque gaudio, cum psalmodiis, hymnis et canticis spiritualibus ceperunt portare sanctissimum corp. de monte Sion in vallem Iosaphat. Et dum venissent circa mediam viam itineris quod ceperant, ecce quid. Iud. scriba venit de tribu Dan, nomine Ruben, qui volebat et cogitabat sanctissimum corpus in terra iacere. Set* (sic) *divino dei iudicio, dum ipse Iudaeus porrigeret manus versus corpus sanctae dei genitricis Mariae, illi cito manus eius usque ad cubitum aruerunt, et nullo modo valebat ad se trahere.*

tae Mariae. Sed manus eius aruerunt usque ad cubitum; nolendo volendo usque in valle Iosaphat descendit plorans et lugens, quia manus eius erant erectae ad feretrum, et non valebat manus suas ad se retrahere. [15] Et coepit rogare apostolos ut per orationem eorum salvaretur et Christianus efficeretur. Tunc apostoli flectentes genua rogaverunt dominum ut eum solveret. Quo sanato eadem hora, gratias referens deo et osculans pedes reginae omnium sanctorum et apostolorum, in ipso loco baptizatus est, et coepit praedicare nomen dei nostri Ihesu Christi.

[16] Tunc apostoli cum magno honore posuerunt corpus in monumento, flendo et canendo prae nimio amore et dulcedine. Et subito circumfulsit eos lux de celo, et cadentes in terram, corpus sanctum ab angelis in celum est assumptum.

[17] Tunc beatissimus Thomas subito ductus est ad montem oliveti et vidit beatissimum corpus petere celum, coepitque clamare et dicere: O mater sancta, mater benedicta, mater immaculata, si inveni gratiam modo, quia video te, laetifica servum tuum per tuam misericordiam, quia ad celum pergis. Tunc zona, qua apostoli corpus

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[15] *solveret.:* ita (non *salvaret*) A, nec aliter C | *sanato:* ita scriptum esse videtur, et confirmatur C codicis scriptura. C: *Tunc ille cepit rog. sanctos app. dei et eis firmiter promittere quia, si per orationem eorum salvaretur, absque mora efficeretur Christianus. Tunc omnes app. - - reginam ut eum solveret. Et sanatus est eadem hora, et cepit cum magno gaudio obsculari pedes virginis et pedes omnium apostolorum, et statim in illo loco baptizatus est. Deinde cepit praed. nom. domini no. I. Chr.*

[16] C: *Amplius autem portaverunt sanctissimum corpus in valle Iosaphat, et ibi ipsum collocaverunt cum omni honore, flendo - - et cadens* (?) *in terra sanct. corp. assumpt. est.*

[17] *coepitque cl. et dic. O mater* ex B sunt; A *clamare coepit* (videtur antea inter *et vidit* excidisse *ut*) *circa eam: Mater* | *quia video te* ex B; A *te vidente* (videndi?) | *quia ad celum pergis* ex B; A *adscendentem.* C: *Tunc beatus Thomas cum ascenderet in montem oliveti, vidit corpus sanctae dei genitricis celum petere; cepit clamare flendo voce magna: Mater sancta, ma. imma. ma. bened. venio te videre; quomodo me dimittis, quia video te in celum ascendere? Per tuam sanctam miseric. sanctifica me filium tuum. Tunc illa gloriosa virgo Maria exaudivit*

sanctissimum praecinxerant, beato Thomae de celo iactata est. Quam accipiens et osculans eam ac deo gratias referens venit iterum in valle Iosaphat. [18]Invenit omnes apostolos et aliam turbam magnam ibi pectora sua percutientes prae claritate quam viderant. Qui videntes se invicem et osculati, beatus Petrus dixit ad eum: Vere semper durus et incredulus fuisti, quia pro incredulitate tua non placuit deo ut esses nobiscum ad sepeliendam matrem salvatoris. Ille vero percutiens pectus suum dixit: Scio autem et firmiter credo quia malus homo et incredulus semper fui; veniam igitur peto ab omnibus vobis de duritia et incredulitate mea. Et omnes oraverunt pro eo. [19]Tunc dixit beatus Thomas: Ubi posuistis corpus eius? Qui digito sepulcrum monstraverunt. Ille vero dixit: Non est ibi corpus quod dicitur sanctissimum. Tunc ait beatus Petrus ad eum: Iam alia vice resurrectionem nostri magistri et domini credere noluisti nobis, nisi digitis tuis palpares et videres; quomodo credes nobis ut corpus sanctum hic esset? Adhuc ille affirmat dicens: Non est hic. Tunc quasi irati ad sepulcrum accesserunt, quod in petra erat cavatum novum, tuleruntque lapidem; corpus

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eum et misit sibi de celo zonam de qua sancti app. praecinxerant eam. Quam acc. et obsc. et magnas grat. deo referens venit in valle Io.

[18] *quia malus homo* etc.: B *quia malus sum et durus et incredulus et semper* etc. | *igitur* ex B; A om. C: *Ibi invenit omn. app. et illam turb. magn. percutientes corpora sua prae nimia clar. qu. vid. Et videntes beatum Thomam cum gaudio obsculati sunt eum, dixitque ad eum be. Pe. - - et quia incredulitas tua non placuit deo, ideo nobiscum non fuisti ad sep. matr. domini salvatoris. Ille vero percutiebat pe. su. et dicebat: Vere scio et - - malus sum et incr. Veniam peto deo et suae sanctae matri et omnib. vob. propter incredulitatem meam. Et omn. statim ceperunt orare pro eo.*

[19] C: *Tunc bea. Th. dix. eis - - corp. sanctae virginis Mariae? Qui cum digitis demonstrabant eius sepulcr. - - est hic illud quod dicitis nec quod esse creditis. Respondit ei be. Pe.: Alia vice resu. dom. nostri Ihe. Chr. cred. no. nisi dig. tu. plagas eius tetigisses et oculis tuis eum vidisses. Quomodo nunc credere poteris quod sanctiss. corp. hic sepultum fuisset. Adhuc ipse magis affirmabat eis dicendo - - Tunc illi qu. ir. cucurrerunt ad monumentum sanctae dei genitricis et sustulerunt lapidem qui superpositus fuerat suo sancto et glorioso sanctissimo monumento. Et respicientes in monumentum, et* (sic) *nihil viderunt nisi solummodo lapidem qui erat*

vero non invenerunt, nescientes quid dicerent, quia victi erant sermonibus Thomae. [20] Deinde beatus Thomas referebat eis quomodo missam cantabat in India; indutus adhuc erat vestimenta sacerdotalia. Verbum dei ille nesciens in monte oliveti ductus erat et vidit sanctissimum corpus beatae Mariae in celum ascendere, et oravit eam ut benedictionem ei daret. Exaudivit deprecationem illius et iactavit illi zonam suam, qua praecincta erat. Et ostendit illam zonam cunctis. [21] Videntes autem apostoli cingulum quod illi praecinxerant, glorificantes deum veniam petierunt omnes beato Thomae propter benedictionem, quam dedit illi beata Maria et propterea quod vidit corpus sanctissimum celos ascendere. Et benedixit eos beatus Thomas et dixit: Ecce quam bonum et quam iucundum habitare fratres in unum.

[22] Et nube qua ibi advecti sunt, eadem nubes revexit unumquemque in locum suum, sicut Philippus quando baptizavit eunuchum, sicut legitur in actibus apostolo-

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plenus manna; quoniam illud monumentum abscissum erat de petra. Propterea quia inveniebant sanctum monumentum vacuum, (sequitur *non manna?*) *interrogabant quid dicere deberent beato Thomae.*

[20] C: *Postquam vero be. Thom. vidit eos stupentes, exultantes et nescientes quid de sepulto corpore dicerent, eis taliter blande loqui cepit: Fratres mei et domini mei, audite. Hodie cantavi missam in Indiam* (sic) *et adhuc sum indutus veste sacerdotali sicut ibi fui. Nescio qualiter huc veni vel adductus sum; sed statim dum incepit adscendere* (videtur nonnihil desiderari), *et rogavi eam ut benedictionem mihi daret. Tunc ipsa exaudivit me et meam audivit deprecationem. Unde ipsa regina et domina mea statim misit ad me zonam suam, quam* (sic) *praecincta erat. Et ostendit eis.* | *verbum:* ita A, non *verbo*

[21] C: *Videntes app. cingulum quo praecinxerant sanctissimum corpus virginis Mariae, glorificaverunt deum et veniam -- beati Thomae de hoc quod ei dixerant, et quia ipse gloriosus apostolus meruerat* [videre] *sanctissimum corp. celos ascendere et etiam cingulum acceperat sanctae dei genitricis sibi per angelum de celo missum. Et rogabant omnes ibi adstantes apostolum ut veniam eis daret et benedictionem. Tunc be. Thom. cepit flere et cum magno gaudio benedicebat* [eos] *atque dicebat: Ecce -- in unum.*

[22] *Et ita et:* B *ita* | *ubi erant primo* ex B; A om. C: *Et statim in ipsa hora unusquisque ipsorum apostolorum cum eadem nube cum qua adductus fuerat remeavit sive reversus est ad suum locum proprium. Et sicut legitur in actibus app. de Philippo qui baptizavit eunuchum et statim rediit ad suum locum; similiter Aba-*

rum; et sicut Abacuc propheta portavit victum Danieli qui erat in lacu leonum et cito reversus fuit in Iudaeam. Et ita et apostoli cito reversi sunt ubi erant primo ad populum dei praedicandum. [23] Nec mirum talia eum facere, qui clauso utero intravit et exivit de virgine, qui ianuis clausis ad discipulos intravit, qui surdos audire fecit, mortuos suscitavit, leprosos mundavit, qui caecos illuminavit et alia multa mirabilia fecit. Hoc credere non est dubium.

[24] Ego sum Ioseph qui corpus domini in meo sepulcro posui et ipsum resurgentem vidi, et templum eius sacratissimum beatam Mariam semper virginem ante ascensionem et post ascensionem domini semper custodivi, et in pagina et in pectore meo quae praecesserunt de ore dei, et quomodo supradicta gesta sunt dei crisi. Et notum feci omnibus Iudaeis et gentibus ea quae oculis vidi et auribus audivi, et usque dum vixero praedicare non desistam.

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cuc, qui deportavit victum Danieli et cito reversus est in Iudaeam, et unusquisque apostolorum citissime reversus est ad praedicandum populum dei in loco illo ubi prius fuerat missus sive constitutus vel praeordinatus.

[23] *Nec mirum* etc.: B *Nec mirum est talia credere, quia ianuis clausis* etc. C: *Nec mirum est talia credere, quia ille clauso utero virginis intravit et semper custodivit incorruptam* (ita scribere poterat auctor, nisi mavis *incorruptelam*) *ac servavit, et tertia die resurrexit, et clausis ianuis suis manifesto discipulis apparuit atque cum eis locutus fuit, qui surdos fecit aud., mort. susc., cecos illum., lepr. mund., in Chana Galileae de aqua vinum fecit.*

[24] *ipsum* ex B; A om | *vidi:* B *audivi et vidi* | *et templum* usque *semp. virginem:* ita textus corruptus restituendus videbatur | *ante ascens. et post ascens. dom. semp. custodivi:* B *et sepulcrum ante ascens. semp. custod.* | *Et in pagina* usque *crisi* ex B; A pleraque corrupte | *desistam* ex B; A *desisto* | *assidue ut sit* etc: B *ut pro nobis ad dominum intercedat, cui est honor et glor. in sec. seculorum, amen.* C: *Quia ego Ioseph, qui corpus domini nostri Ihesu Christi in meo sep. posui et post eius resurrectionem ipsum vidi et cum eo locutus fui; qui postea suam piissimam matrem in domo meo usque ad assumptionem suam in celis custodivi et pro posse meo servivi; qui etiam de suo sancto ore multa secreta audire et videre merui, quae in pectore meo scripsi et continui. Ea quae oculis meis vidi et auribus audivi de sua sancta et gloriosa assumptione, fidelibus Christianis et deum timentibus scripsi, et dum vixero haec praedicare, dicere, scribere omnibus gentibus non desistam. Et sciat unusquisque Christianus, quod ille qui hoc scriptum secum habuerit vel in domo sua, sive sit clericus vel laicus vel femina, diabolus non nocebit ei, eius filius non erit lunaticus vel daemoniacus nec surdus nec cecus; in*

Cuius assumptio hodie per universum mundum veneratur et colitur, ipsam precemur assidue ut sit memor nostri ante piissimum suum filium in celo, cui laus est et gloria per infinita secula seculorum, amen.

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domo eius non ..... [fere est *magna in . pit*], *morte subitanea non peribit; de quacunque tribulatione clamaverit ad eam, exaudietur, atque in die obitus sui cum suis sanctis virginibus in suo adiutorio eam habebit. Deprecor ego assidue ut ipsa piissima ac misericordissima regina semper sit* [memor] *mei et omnium in se credentium ac sperantium ante piissimum filium suum dominum nostrum Ihesum Christum, qui cum patre et spiritu sancto vivit et regnat deus per infinita secula seculorum, amen.* Subscriptum est: *Explicit transitus beatae Mariae virginis. Sit pax legenti, sit gratia digna petenti.' Qui legerit hunc sermonem, salvetur.*

VII. TRANSITUS MARIAE. B.

INCIPIT TRANSITUS BEATAE MARIAE.*

I. (II.)

[1] Igitur cum dominus et salvator Iesus Christus pro totius seculi vita confixus clavis crucis penderet in ligno, vidit circa crucem matrem stantem et Iohannem evangelistam, quem prae ceteris apostolis peculiarius diligebat, eo quod ipse solus ex eis virgo esset in corpore. Tradidit

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* Ita cod. Ven., nisi quod additum habet *cum laetitia.* In Maxima Biblioth. vet. patr. II, 2. pag. 212. tituli loco legitur: Sancti Melitonis episcopi Sardensis de transitu virginis Mariae, liber. Quem titulum excipit caput primum, quod sic habet: *Melito servus Christi, episcopus ecclesiae Sardensis, venerabilibus in domino fratribus Laodiceae constitutis in pace salutem. Saepe scripsisse me memini de quodam Leucio qui nobiscum cum apostolis conversatus alieno sensu et animo temerario discedens a via iustitiae plurima de apostolorum actibus in libris suis inseruit: et de virtutibus quidem eorum multa et varia dixit, de doctrina vero eorum plurima mentitus est, asserens eos aliter docuisse et stabiliens quasi ex eorum verbis sua nefanda argumenta. Nec solum sibi sufficere arbitratus est, verum etiam transitum beatae semper virginis Mariae genitricis dei ita impio depravavit stylo, ut in ecclesia dei non solum legere sed etiam nefas sit audire. Nos ergo vobis petentibus quae ab apostolo Iohanne audivimus, haec simpliciter scribentes vestrae fraternitati direximus, credentes non aliena dogmata ab haereticis pullulantia, sed patrem in filio, filium in patre, deitatis et indivisae substantiae trina manente persona; neque duas hominis naturas conditas, bonam scilicet et malam, sed unam naturam bonam a deo bono conditam, quae dolo serpentis est vitiata per culpam, et Christi est reparata per gratiam.*

Quibus praemissis caput II. incipit: *Igitur cum dominus*

[1] *dominus:* MB *dom. noster* | *matrem:* MB add *suam* | *ex eis virgo esset:* MB

igitur ei curam sanctae Mariae, dicens ad eum: Ecce mater tua, et ad ipsam inquiens: Ecce filius tuus. [2]Ex illa hora sancta dei genitrix in Iohannis cura specialius permansit, quamdiu vitae istius incolatum transegit. Et dum apostoli mundum suis sortibus in praedicatione sumpsissent, ipsa in domo parentum illius iuxta montem oliveti consedit.

II. (III.)

[1]Secundo itaque anno postquam Christus devicta morte caelum conscenderat, die quadam desiderio Christi Maria aestuans lacrimari sola intra hospitii sui receptaculum coepit. Et ecce angelus magni luminis habitu resplendens ante eum adstitit et in salutationis verba prosiluit dicens: Ave benedicta a domino, suscipe illius salutem qui mandavit salutem Iacob per prophetas suos. Ecce, inquit, ramum palmae; de paradiso domini tibi attuli; quem portare facies ante feretrum tuum, cum in die tertia assumpta fueris de corpore. Ecce enim expectat te filius tuus cum thronis et angelis et universis caeli virtutibus. [2]Tunc Maria dixit ad angelum: Peto ut congregentur ad me omnes apostoli domini Iesu Christi. Cui angelus: Ecce, inquit, hodie per virtutem domini mei Iesu Christi omnes apostoli ad te venient. Et ait illi Maria: Rogo ut mittas super me benedictionem tuam, ut nulla potestas inferni occurrat mihi in illa hora qua anima mea fuerit egressa de corpore, et ne videam principem tenebrarum. Et ait angelus: Potestas quidem inferni non

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ex ipsis virgo degeret | *sanctae Mariae:* MB *sanct. virginis matris Mar.* | *ad ipsam inquiens:* MB *ad illam inquit* | [2] *Ex illa:* MB *Et ex illa* | *in praedicatione:* cod. Ven. *de praed.* | *in domo:* MB (?) *domo*

II. [1] *Secundo itaque:* MB *Sec. it. et vicesimo* | *die quadam:* MB *cum d. qu.* | *Christi:* cod. Ven. omittit | *Maria aestuans* etc.: MB *succensa Maria sola intra domus istius recept. lacrymaretur, ecce* | *in sal. verb. prosiluit:* MB *salutationis verba persolvit* | *bened. a dom.:* MB *bened. domino* | *suscip. illius salutem:* cod. Ven. *suscipiens salutem* | *de parad. domini:* MB *de par. dei* | *expectat te:* cod. Ven. *te* om | [2] *peto ut:* MB *peto abs te ergo ut* | *apost. domini:* MB add *mei* | *Cui angelus:* MB add *dixit* | *apostoli ad te:* MB *apost. assumpti huc ad te* | *Et ait*

nocebit tibi; benedictionem autem aeternam dedit tibi dominus deus tuus, cuius ego servus sum et nuntius: non videndi autem principem tenebrarum effectum non a me tibi dandum existimes, sed ab illo quem in tuo utero baiulasti: ipsius enim est potestas omnium in secula seculorum. Haec dicens angelus cum magno splendore discessit. [3]Palma autem illa fulgebat nimia luce. Tunc Maria exuens se induit melioribus vestimentis. Et accipiens palmam, quam susceperat de manu angeli, egressa in montem oliveti coepit orare et dicere: Non ego fueram digna, domine, suscipere te, nisi tu misertus fuisses mei; sed tamen ego custodivi thesaurum quem commendasti mihi. Ideo peto a te, rex gloriae, ut non noceat mihi potestas gehennae. Si enim caeli et angeli ante te tremunt quotidie, quanto magis homo de terra conditus, cui nihil erit boni nisi quantum acceperit a tua pia largitate. Tu es, domine, deus semper benedictus in secula. Et haec dicens reversa est in hospitium suum.

III. (IV.)

[1]Et ecce subito, dum praedicaret sanctus Iohannes in Epheso, die dominica, hora diei tertia, terrae motus factus est magnus, et nubes elevavit eum et suscepit eum ab oculis omnium, et adduxit eum ante ostium domus ubi erat Maria. Et pulsans ostium, statim ingressus est. Cum autem videret eum Maria, exultavit in gaudio et dixit: Rogo te, fili Iohannes, memor esto verborum domini mei

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ang.: MB *Ait autem ang. ad eam* | *a me tibi dandum:* cod. Ven. *a me datum* | *in tuo utero:* MB *tu in sancto tuo utero* | *Haec dicens:* MB *Et h. dic.* | [3] *Palma autem illa fulgebat nimia luce:* haec cod. Ven. *nimia luce* omissis post *vestimentis* habet. | *exuens se ind. mel. vest.:* MB *exuens se prioribus indumentis induit meliora* | *egressa* etc.: MB *egressa est in m. ol. et coepit* | *thesaurum:* MB add *tuum* | *ideo:* MB *ideoque* | *nihil erit:* MB *nihil residet* | *pia largitate:* MB *bonitate* | *domine deus:* MB *enim dominus deus* | *Et haec dicens:* MB *Et cum haec dixisset*

III. [1] *sanctus:* MB *beatus* | *erat Maria:* MB *erat virgo deipara Maria* | *Cum videret* etc.: MB *cum autem videret eum sanctissima virgo Maria* | *verborum -- quibus:* cod. Ven. *verbo* (correctum est *verbi*) *-- qui* | *dom. mei I. Chr.:* MB *do-*

Iesu Christi, quibus commendavit me tibi. Ecce enim in die tertio, cum recessura de corpore sum, audivi consilia Iudaeorum dicentium: Expectemus diem quando morietur illa quae portavit illum seductorem, et corpus eius igni comburamus. [2] Vocavit ergo sanctum Iohannem et introduxit eum in secretarium domus, et ostendit ei vestimentum sepulturae suae et palmam illam luminis, quam acceperat ab angelo, monens eum ut illam faceret ferri ante lectum suum cum iret ad monumentum.

IV. (V.)

Cui sanctus Iohannes ait: Quomodo ego solus tibi parabo exequias, nisi venerint fratres et coapostoli domini mei Iesu Christi ad reddendum honorem corpusculo tuo? Et ecce subito per imperium dei omnes apostoli de locis in quibus praedicabant verbum dei elevati in nube rapti sunt, et depositi sunt ante ostium domus in qua habitabat Maria. Et salutantes se invicem mirabantur dicentes: Quae causa est ob quam dominus nos hic congregavit?

V. (VI.)

Tunc omnes apostoli gaudentes unanimiter consum-

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mini Ies. Chr. magistri tui | *comm. me:* MB *me comm.* | *Ecce enim* etc.: MB *Ecce enim die tertio discessura sum de corpore; audivi autem consilium* | *Expectemus -- comburamus:* cod. Ven. *Expectamus -- comburatur* | *morietur illa:* MB *moriatur* [2] *sanct. Iohannem:* MB *sanct. apostolum Io.* | *monens:* MB *praemonens* | *ferri:* cod. Ven. *ferre* | *cum iret ad:* MB *cum duceretur ad sepulturam et iret ad*

IV. *sanctus Iohannes:* MB *beatus et dilectus apostolus Ioannes* | *tibi parabo:* MB *par. tibi domina* | *fratres* etc.: MB *fratr. mei, discipuli et coapost. dom. nostri Ie. Chr.* | *corpusculo tuo:* cod. Ven. *corpusculi tui* | *Et ecce:* MB *Et factum est, et ecce* | *dep. sunt ante:* MB om *sunt* | *Maria:* MB add *domini mater* | *dominus:* cod. Ven. om | *congregavit:* MB *in unum congr.* | *congregavit:* MB addita habet haec: *Advenit autem cum eis Paulus, ex circumcisione conversus, qui assumptus fuerat cum Barnaba in ministerium gentium. Cumque inter eos esset pia contentio quis ex eis prior oraret ad dominum ut ostenderet illis causam ipsorum, et Petrus Paulum hortaretur ut prior oraret, Paulus respondit dicens: Tuum est istud officium, primum inchoare, maxime cum sis electus a deo columna ecclesiae, et tu praecedis omnes in apostolatu: meum autem minime; nam ego minimus sum omnium vestrum, et tanquam abortivo visus est mihi Christus; nec me vobis aequare praesumo, tamen gratia dei sum id quod sum.*

V. *gaudentes:* MB add *super humilitate Pauli*

maverunt orationem suam. Et cum dixissent Amen, ecce subito venit beatus Iohannes et indicavit eis omnia haec. Ingressi vero apostoli domum invenerunt Mariam et salutaverunt eam dicentes: Benedicta tu a domino, qui fecit caelum et terram. Quibus illa ait: Pax vobiscum sit, fratres dilectissimi. Quomodo huc venistis? Qui narraverunt ei quomodo unusquisque ab spiritu dei elevati in nube et depositi ibidem advenissent. Quibus illa dixit: Non me fraudavit deus conspectu vestro. Ecce ingrediar viam universae terrae, nec dubito quod nunc dominus vos huc adduxerit in solatium ferendo angustiis quae venturae sunt mihi. Nunc ergo deprecor vos ut sine intermissione omnes unanimiter vigilemus, usque in illam horam qua dominus veniet et ego sum recessura de corpore.

VI. (VII.)

Cumque circuitu consedissent consolantes eam, ubi triduo in dei laudibus vacarent, ecce die tertia circa horam tertiam diei super omnes qui erant in domo illa sopor irruit, et nullus omnino vigilare potuit nisi soli apostoli et tres tantummodo virgines quae ibidem erant. Et ecce subito advenit dominus Iesus Christus cum magna multitudine angelorum, et splendor magnus in locum illum descendit, et erant angeli hymnum dicentes et collaudantes dominum. Tunc salvator locutus est dicens: Veni preciosissima margarita, intra receptaculum vitae aeternae.

Et cum dixissent: MB *Et cum finem orationis fecissent et dix.* | *venit beat. Ioh.:* MB *venit ad eos deo dignus apostolus Ioannes* | *vero:* MB *ergo* | *Mariam:* MB *matrem domini nostri Mariam* | *dilectissimi. Quomodo:* MB *electi a domino. Et interrogavit eos dicens: Quomodo* | *Qui:* MB add *illico* | *unusquisque:* MB add *ex ipsis*, tum pergit: *a spir. dei elevatus i. n. et depositus* | *Quibus illa* etc.: MB *Quibus ipsa dixit: Dominus vos huc adduxit in solatium ferendum ang.* | *veniet:* MB *venturus est* | *sum recessura* etc.: MB *de corp. hoc sum recessura*

VI. *Cumque* etc.: MB *Cumque consedissent et consol. eam triduo in dei laud. perstitissent* | *sopor:* MB *repente sopor* | *quae ibidem erant:* MB *quae sacrae virgini comites erant* | *Christus:* MB om | *Veni:* MB add *electa mea* | *intra:* MB add *in*

VII. (VIII.)

[1] Tunc Maria prostravit se in pavimento adorans deum
et dixit: Benedictum nomen gloriae tuae, domine deus
meus, qui dignatus es me ancillam tuam eligere et arca-
num tuum mysterium mihi commendare. Memor igitur
esto mei, rex gloriae: tu enim scis quia in toto corde meo
dilexi te et custodivi thesaurum creditum mihi. Suscipe
me itaque famulam tuam, et libera me a potestate tene-
brarum, ut nullus Satanae impetus occurrat mihi nec vi-
deam tetros spiritus obviantes mihi. [2] Cui salvator re-
spondit: Cum ego missus a patre pro salute mundi fuis-
sem suspensus in cruce, ad me princeps tenebrarum ve-
nit; sed dum nullum sui in me operis vestigium inve-
nire praevaluit, victus et conculcatus abscessit. Tu ubi
videbis eum, videbis quidem lege humani generis, per
quam sortita es finem mortis; non autem nocere potest
tibi, quia tecum sum ut adiuvem te. Veni secura, quia
expectat te caelestis militia, ut te introducat ad paradisi
gaudia. [3] Et haec dicente domino exurgens Maria de pa-
vimento accubuit super lectum suum, et gratias agens
deo emisit spiritum. Viderunt autem apostoli animam
eius tanti candoris esse ut nulla mortalium lingua digne
possit effari: vincebat enim omnem candorem nivis et
universi metalli et argenti radiantis magna luminis cla-
ritate.

VIII. (IX.)

[1] Tunc salvator locutus est dicens: Surge Petre et ac-

VII. [1] *adorans deum et:* **MB** *ad. dominum, quae* | *domine:* cod. Ven. om | *ancill. tuam:* **MB** *humillimam anc. tuam* | *arc. tuum myst.:* **MB** *arc. tui mysterii* | *thesaurum* (cod. Ven. add *traditum vel*) *cred. mihi:* **MB** *thes. a te mihi cr.* | *Suscipe* etc.: **MB** *Susc. itaq. me domine ancillam tuam* | *obv. mihi:* **MB** *occursantes* | [2] *abscessit* etc.: **MB** *abscessit. Vidi, et tu ergo videbis eum quidem communi lege hum. gen. per quam sortiris f. m., nocere autem non poterit tibi, quia nihil in te habet, et quia tecum sum ut eruam te. Veni igitur iam secura* | *caelestis:* **MB** add *vitae* | *introducat ad:* **MB** *introducam in* | *Maria:* **MB** *beatissima virgo* | *deo:* **MB** *domino deo* | *animam* etc.: **MB** *tantum lucis candorem ut* | *luminis:* **MB** om

VIII. [1] *Petre:* **MB** *Petre, tu et reliqui apostoli* | *et accipe* etc.: **MB** *et cor-*

cipe corpus Mariae et dimitte illud in dextram partem civitatis ad orientem, et invenies ibi monumentum novum, in quo ponetis eam, et expectate donec veniam ad vos. [2]Et haec dicens dominus tradidit animam sanctae Mariae Michaeli, qui erat praepositus paradisi et princeps gentis Iudaeorum; et Gabriel ibat cum illis. Et statim salvator caelo est receptus cum angelis.

IX. (X.)

[1]Tres autem virgines quae ibidem erant et vigilabant susceperunt corpus beatae Mariae, ut lavarent illud more funeris. Cumque spoliassent illam vestibus suis, sacrum corpus illud tanta claritate resplenduit, ut tangi quidem posset pro obsequio, videri autem species prae nimia luce coruscante non posset: nisi domini splendor apparuit magnus, et sentiebatur nihil, corpus dum lavaretur mundissimum et nullo humore sordis infectum. [2]Cumque vestissent eam linteis mortalibus, paulatim lux illa obscurata est. Et erat corpus beatae Mariae simile floribus lilii, et odor suavitatis magnae egrediebatur ex ea, ita ut ei similis suavitas inveniri nulla posset.

X. (XI.)

[1]Tunc igitur sanctum corpus imposuerunt feretro dixeruntque ad invicem apostoli: Quis palmam hanc ante feretrum eius portabit? Tunc Iohannes ait ad Petrum:

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pus Mariae dilectae meae accipite et deferte illud | *invenies ibi:* MB *invenietis* | *ponetis* etc.: MB *ponentes eam expectate*

[2] *sanct. Mariae:* MB *sanct. matris suae Mar.* | *Michaeli:* MB add *archangelo suo* | *erat:* MB *est* | *Iudaeorum:* MB *Hebraeorum* | *Gabriel:* MB add *archangelus* | *cum illis:* MB *cum ea* | *Et statim:* MB *Dominus autem salvator noster statim in coelum cum angelis receptus est.*

IX. [1] *beatae Mariae* etc.: MB *beatissimae parentis Mariae, et laverunt illud funerum more* | *spoliassent:* MB *exuissent* | *nisi domini -- nihil, corpus dum* etc.: haec si recte exscripta sunt, videntur vitio laborare. MB sic: *et splendor app. magnus et nihil sentiebatur, dum lavaretur corpus mund. et nullo horrore sord. inf.*

[2] *linteis:* MB add *et indumentis* | *obscurata est:* MB *evanuit* | *corpus beatae Mar. simile:* MB *facies beatae genitricis Dei Mariae similis*

Tu [qui] praecedis nos in apostolatu, debes palmam hanc ante lectum ipsius [ferre]. Cui Petrus respondit: Tu solus ex nobis virgo es electus a domino, et tantam gratiam invenisti ut super pectus eius recumberes. Et ipse dum pro salute nostra in crucis stipite penderet, hanc tibi ore proprio commendavit. Tu igitur portare debes hanc palmam, et nos suscipiamus corpus illud ad portandum usque ad locum monumenti. [2] Posthaec Petrus elevans: Accipite corpus, coepit cantare et dicere: Exiit Israel de Aegypto, Alleluia. Portabant autem cum eo ceteri apostoli corpus beatae Mariae, et Iohannes palmam ferebat luminis ante feretrum. Ceteri vero apostoli canebant voce suavissima.

XI. (XII.)

[1] Et ecce novum miraculum. Apparuit nubes super feretrum magna valde, sicut apparere solet magnus circulus iuxta splendorem lunae; et angelorum exercitus erat in nubibus canticum suavitatis emittens, et resonabat terra a sonitu dulcedinis magnae. Tunc egressus de civitate populus, fere quindecim milia, mirabantur dicentes: Quis est sonitus iste tantae suavitatis? [2] Tunc stetit unus qui diceret illis: Maria exiit de corpore, et disciPuli Iesu circa eam laudes dicunt. Et respicientes viderunt coronatum lectum magna gloria, et apostolos cantantes voce magna. [3] Et ecce unus ex illis, qui erat princeps sacer-

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X. [1] [*qui*] ex MB est, item [ferre], sed MB habet *ante feretrum merito ferre* | *Et ipse dum:* MB *Insuper dum ipse* | *et nos suscipiamus* etc: MB *et ego suscipiam ad sustinendum sacrosantum hoc et venerabile corpus usque ad*

[2] *Posthaec Petrus* etc: MB *Cui Paulus ait: Et ego, qui iunior sum omnium vestrum, portabo tecum. Cumque consensissent omnes, Petrus elevans a capite feretrum coepit psallere et dicere* | *Portabant autem* etc: MB *Sustinebat autem cum eo Paulus sacrum beatae semper virginis Mariae corpus* | *palmam ferebat* etc: MB *ante feretrum praeferebat palmam luminis* | *canebant:* MB *psallebant*

XI. [1] *novum mirac.:* MB *nov. factum est mir.* | *nubes:* MB *corona nubis* | *emittens:* MB *emittentium* | *a sonitu:* MB *sonitu* | *milia:* MB *millia hominum* | *iste:* MB om

[2] *Maria exiit* etc: MB *Mar. mater Iesu exiit modo de* | *lectum:* MB *feretri lectulum*

dotum Iudaeorum in ordine suo, repletus furore et ira dixit ad reliquos: Ecce tabernaculum illius qui nos turbavit et omne genus nostrum, qualem gloriam accepit? Et accedens voluit evertere feretrum et corpus ad terram deiicere. Et statim aruerunt manus eius ab ipsius cubitibus et adhaeserunt lecto. Et elevantibus apostolis feretrum pars eius pendebat et pars eius haerebat ad lectum, et torquebatur supplicio vehementer ambulantibus apostolis et psallentibus. Angeli vero qui erant in nubibus percusserunt populum caecitate.

XII. (XIII.)

[1] Tunc princeps ille clamavit dicens: Deprecor te, sancte Petre, ne me despicias quaeso in tanta necessitate, quia tormentis magnis crucior valde. Memor esto quod, quando in praetorio ancilla ostiaria te recognovit et dixit ceteris ut calumniarentur tibi, tunc ego locutus sum pro te bona. Tunc respondens Petrus ait: Non est meum aliud dare tibi; si autem credideris toto corde in dominum Iesum Christum, quem ista portavit in utero, et virgo permansit post partum, clementia domini, quae larga pietate salvat indignos, dabit tibi salutem.

[2] Ad haec ille respondit: Numquid non credimus? Sed quid faciemus? Inimicus humani generis excaecavit corda nostra, et confusio operuit vultum nostrum ne confiteamur magnalia dei, maxime cum ipsi maledeximus contra Christum clamantes: Sanguis eius super nos et super filios nostros. Tunc Petrus ait: Ecce haec maledictio eum nocebit qui infidelis ei permansit; converten-

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[8] *repletus* etc: MB *repl. est furore et ira et dixit* | *accepit:* MB *nunc accipit* | *ab ipsius cubitibus:* MB *a cubitis* | *lecto:* MB *lectulo* | *ad lectum:* MB *ad feretri lectulum* | *vehementer:* MB *vehementi* | *psallentibus:* MB add *Domino* | *in nubibus:* MB *in nube*

XII. [1] *clamavit:* MB *clamabat* | *sancte:* MB *dilecte Deo* | *quaeso:* MB om | *aliud dare:* MB *auxiliari* | *quem ista* etc: MB *quem in suo sancto utero haec, cui calumniatus es, virgo portavit, et post part. virg. perm.* | *quae larga -- indignos:* MB *et larga eius pietas quae salvat indignos*

[2] *Inimicus:* MB *quia inimicus* | *clamantes:* MB *palam clam.* | *Ecce haec* etc:

tibus autem se ad deum misericordia non negatur. Et ille ait: Omnia credo quae mihi dicis; tantum deprecor, miserere mei, ne moriar.

XIII. (XIV.)

[1]Tunc Petrus fecit stare lectum, et ait illi: Si credideris in toto corde in dominum Iesum Christum, solventur a feretro manus tuae. Et cum haec dixisset, statim solutae sunt manus eius a feretro, et coepit stare pedibus suis; sed erant brachia eius arida, et non discessit ab eo supplicium. [2]Tunc Petrus ait illi: Accede ad corpus et osculare lectum et loquere: Credo in deum et in dei filium, quem ista portavit, Iesum Christum, et credo omnia quaecunque locutus est mihi Petrus apostolus dei. Et accedens osculatus est lectum, et statim omnis dolor recessit ab eo, et sanatae sunt manus eius. [3]Tunc coepit benedicere deum largiter et de libris Moysi testimonium reddere laudibus Christi, ita ut etiam ipsi apostoli mirarentur et flerent prae gaudio, laudantes nomen domini.

XIV. (XV.)

[1]Petrus vero dixit ad eum: Accipe palmam hanc de manu fratris nostri Iohannis, et ingrediens civitatem invenies populum multum caecatum, et annuntia eis magnalia dei, et quicunque crediderint in dominum Iesum Christum, impones palmam hanc super oculos eorum, et videbunt; qui autem non crediderint, permanebunt caeci. [2]Qui cum fecisset ita, invenit populum multum caecatum ita plangentem: Vae nobis, quia similes facti sumus So-

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MB *Haec maled. iis solis nocebit qui infideles permanserint* | *mihi:* MB om | *deprecor, miserere mei ne:* MB *precor misere ne*

XIII. [1] *lectum:* MB *lectulum* | *in toto:* MB *toto* | *et cum haec dix.:* MB *et cum dixisset: Hoc credo*

[2] *lectum et loquere:* MB *lectulum quoque et dic* | *lectum:* MB *lectulum* | *recessit:* MB *abscessit*

[3] *benedicere:* MB *laudare et bened.* | *laudantes:* MB addit *sub illa*

XIV. [1] *et videbunt:* MB addit *caeci* | [2] *caecatum ita plang.:* MB *plangentem et dicentem* | *quia:* cod. Ven. *qui* |

domitis caecitate percussis. Nil superest iam nobis nisi ut pereamus. Cum autem audissent verba principis loquentis, qui sanus fuerat, crediderunt in dominum Iesum Christum, et imponente eo palmam super oculos eorum receperunt visum. Quinque ex eis permanentes in duritia cordis mortui sunt. Et egressus princeps sacerdotum ad apostolos retulit palmam, referens omnia quaecunque facta fuerant.

XV. (XVI.)

[1] Mariam autem portantes apostoli pervenerunt ad locum vallis Iosaphat, quem ostenderat illis dominus, et posuerunt eam in monumento novo, et clauserunt sepulchrum. Ipsi vero sederunt ad ostium monumenti, sicut mandaverat eis dominus: et ecce subito advenit dominus Iesus Christus cum magna multitudine angelorum, magnae claritatis radio coruscante, et dixit apostolis: Pax vobiscum. At illi respondentes dixerunt: Fiat misericordia tua, domine, super nos, sicut speravimus in te. [2] Tunc salvator locutus est eis dicens: Antequam ascenderem ad patrem meum, pollicitus sum vobis dicens, quod vos qui secuti estis me, in regeneratione, cum sederit filius hominis in sede maiestatis suae, sedebitis et vos super thronos duodecim, iudicantes duodecim tribus Israhel. Hanc ergo ex tribubus Israhel elegi iussione patris mei ut inhabitarem in ea. Quid ergo vultis ut faciam ei? [3] Tunc Petrus et alii apostoli dixerunt: Domine, tu praeelegisti hanc ancillam tuam fieri immaculatum tibi thalamum, et nos famulos tuos in ministerium tuum. Omnia ante sae-

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percussis: cod. Ven. *percussi* | *qui sanus fuerat:* scribendum potius videtur *sanatus* pro *sanus* | *quinque:* MB *Quicunque tantum* | *mortui:* MB *caeci mortui* | *omnia* etc: MB *omnia quae fuerant facta*

XV. [1] *Christus:* MB om | *cum magna multitudine:* MB *cum innumerabili exercitu* | *sicut:* MB *quemadmodum*

[2] *cum sederit -- maiest. suae:* cod. Ven. om | *elegi* etc: MB *elegit iussio patris mei ut habitarem in ea*

[3] *tu:* MB om | *famulos:* MB *servulos* | *in ministerium:* cod. Ven. om *in* |

cula praescivisti cum patre, cum quo tibi et spiritu sancto est una deitas aequalis et infinita potestas. Si ergo potuisset fieri coram gratiae tuae potentia, visum nobis fuerat famulis tuis rectum esse ut, sicut tu devicta morte regnas in gloria, ita resuscitans matris corpusculum tecum duceres eam laetam in caelum.

XVI. (XVII.)

[1]Tunc salvator ait: Fiat secundum vestram sententiam. Et iussit Michaeli archangelo ut animam sanctae Mariae deferret. Et ecce Michael archangelus revolvit lapidem ab ostio monumenti, et ait dominus: Exsurge amica mea et proxima mea; quae non sumpsisti corruptionem per coitum, non patiaris resolutionem corporis in sepulchro. [2]Et statim resurrexit Maria de tumulo, et benedicebat dominum, et provoluta ad pedes domini adorabat eum dicens: Non ego tibi condignas gratias possum reddere, domine, pro immensis beneficiis tuis, quae mihi ancillae tuae conferre dignatus es. Sit nomen tuum, redemptor mundi, deus Israhel, benedictum in saecula.

XVII. (XVIII.)

[1]Et osculans eam dominus recessit, et tradidit animam eius angelis ut deferrent eam in paradisum. Et ait apostolis: Accedite ad me. Et cum accessissent, osculatus est eos et ait: Pax vobis; quomodo ego semper fui vobiscum, ita ero usque ad consummationem saeculi. [2]Et statim cum haec dixisset dominus, elevatus in nube receptus est in caelum, et angeli cum eo, deferentes bea-

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cum quo etc: MB *et spiritu sancto, cum quibus tibi est* | *si ergo* etc: MB *sic ergo visum nobis fuerat fam. tuis etiam rectum* etc | *ut sicut:* cod. Ven. *et sicut* | *tecum:* MB *tu tecum*

XVI. [1] *vestram sententiam:* MB *verbum vestrum* | *iussit Michaeli:* MB *praecepit Michael* | *Et ecce* etc: MB *Et ecce repente Gabriel* etc | *Exsurge:* MB *Surge* | *quae non sumpsisti* etc: MB *quae non sensisti corr. per viri contactum non patieris* etc | [2] *resurrexit:* MB *surrexit* | *reddere:* MB *rependere* | *immensis:* ita correximus editum in MB *impensis*

XVII. [1] *osculans:* MB *osculatus* | *animam eius:* MB *eam* | *quomodo* etc: MB *quoniam ego semper vobiscum sum usque ad cons. saec.*

tam Mariam in paradisum dei. Apostolis autem susceptis in nubibus reversi sunt unusquisque in sortem praedicationis suae, narrantes magnalia dei et laudantes dominum nostrum Iesum Christum, qui vivit et regnat cum patre et spiritu sancto in unitate perfecta et in una divinitatis substantia in saecula saeculorum, Amen.

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[2] *beatam Mariam:* MB *beatissimam Dei genitricem Mariam* | *apostolis* etc: MB *apostoli autem suscepti sunt a nubibus, et reversi sunt* | *magnalia dei:* MB *divina magnalia* | *in una:* haec cod. Ven. om

ADDITAMENTA

AD

ACTA APOSTOLORUM APOCRYPHA.

I. AD

ACTA ANDREAE ET MATTHIAE.

Codicis uncialis folio 2. scripta sunt haec[1]:

. . . . ουση σφιγγη · ειπεν . . . .
. . . . υπωματι τω εν ουνω ο εγλυψα . . . .
αποκωληθητι εκ του τοπου σου . και ε . . : . αρχι
ερεις . και υπωδιξον αυτοις . η εγω θε . . . και ευ
θυς ενεπηδησεν τη ωρα εκηνη η σφηγξ . και αναλα

Quae lacunis expletis vitiisque correctis ita fere scribenda erunt: [τότε ὁ Ἰησοῦς ἐμβλέψας] τῇ ἐκ δεξιῶν οὔσῃ σφιγγὶ εἶπεν αὐτῇ· σοὶ λέγω τῷ ἐκτυπώματι τοῦ ἐν οὐρανῷ, ὃ ἔγλυψαν τεχνιτῶν χεῖρες, ἀποκολλήθητι ἐκ τοῦ τόπου σου, καὶ ἔλεγξον τοὺς ἀρχιερεῖς, καὶ ὑπόδειξον αὐτοῖς εἰ ἐγὼ θεός εἰμι. (Sect. 14.) Καὶ εὐθὺς ἐνεπήδησεν τῇ ὥρᾳ ἐκείνῃ ἡ σφίγξ, καὶ ἀναλαβοῦσα[2] ἀνθρωπίνην φωνὴν εἶπεν· ὦ μωροὶ υἱοὶ Ἰσραήλ, οἷς οὐκ ἠρκέσθη μόνον ἡ τύφλωσις τῆς καρδίας αὐτῶν, ἀλλὰ καὶ ἑτέρους θέλουσιν τυφλῶσαι ὡς (scriptum est ὥσται) καὶ αὐτοί, λέγοντες τὸν θεὸν εἶναι ἄνθρωπον. οὗτός ἐστιν ὁ ἐξ ἀρχῆς δοὺς τὴν πνοὴν αὐτοῦ ἐν πᾶσιν (codex ἐμ πᾶσιν), ὁ κινήσας πάντα τὰ ἀκίνητα· οὗτός ἐστιν ὁ καλέσας τὸν Ἀβραάμ, ὁ ἀγαπήσας τὸν υἱὸν αὐτοῦ Ἰσαάκ, ὁ ἐπιστρέψας τὸν ἀγαπητὸν

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[1] Cf. Prolegg. pag. LIX. „Illud aegre fero quod aliquam fragmentorum partem non animadverti, quam Thilo ad sectiones 14 et 15 indicavit."

[2] Quae sequuntur statim correctis vitiis manifestis dabimus.

αὐτοῦ Ἰακὼβ εἰς τὴν γῆν αὐτοῦ· οὗτός ἐστιν ὁ κριτὴς ζώντων καὶ νεκρῶν· οὗτός ἐστιν ὁ ἑτοιμάζων μεγάλα ἀγαθὰ τοῖς ὑπακούουσιν αὐτόν (sic codex). μὴ πρόσχητέ μοι ὅτι ἐγώ εἰμι ψήφινον (ita codex; scriptum est ψίφινον) εἴδωλον· λέγω γὰρ ὑμῖν ὅτι καλλίονά εἰσιν τὰ ἱερὰ τῆς συναγωγῆς ὑμῶν. ἡμεῖς γὰρ ὄντες λίθοι, ὄνομα μόνον ἔδωκαν ἡμῖν ἱερεῖς ὅτι θεός· καὶ αὐτοὶ ἱερεῖς λειτουργοῦντες τῷ ἱερῷ καθαρίζουσιν ἑαυτοὺς φοβούμενοι τοὺς δαίμονας. ἐὰν γὰρ συνέλθωσιν γυναιξίν, καθαρίζουσιν ἑαυτοὺς ἡμέρας ἑπτὰ διὰ τὸν φόβον τοῦ μὴ εἰσελθεῖν αὐτοὺς εἰς τὸ ἱερὸν δι' ἡμᾶς, διὰ τὸ ὄνομα ὃ ἔδωκαν ἡμῖν ὅτι θεός. ὑμεῖς δὲ ἐὰν πορνεύσητε, αἴρετε τὸν νόμον τοῦ θεοῦ καὶ εἰσέρχεσθε εἰς[3] τὴν συναγωγὴν τοῦ θεοῦ καὶ καθίζετε (codex καθήσιται. Ex reliquis codd. editum καθαρίζετε) καὶ ἀναγινώσκετε καὶ οὐκ εὐλαβεῖσθε (codex ευβλαβησθαι) τοὺς λόγους ... Quae sequuntur, decisa membrana perierunt. Rursus pergitur [ὁ] γὰρ Ἀβραὰμ το[σαῦτα ἔτη ἀπέθανεν πρὶν οὗ]τος ἐγεννήθη, καὶ ποῦ οὗτος [ἐπίσταται αὐτόν;] καὶ ἐπιστρέψας ὁ Ἰησοῦς πρὸς τὴν σφίγ[γα εἶπεν αὐτῇ· διατί (etiam cod. C διατί, non διότι) ο]ὗτοι ἀπιστοῦσιν ὅτι ἐλάλησα μετὰ τοῦ Ἀβραάμ; ἀλλὰ ἄπελθε καὶ πορεύθητι εἰς τὴν γῆν τῶν Χαναναίων, καὶ ἄπελθε εἰς τὸ σπήλαιον τὸ διπλοῦν, εἰς τὸν ἀγρὸν Μαμβρῆ (codex μαμβρὶ), ὅπου ἐστὶν τὸ σῶμα τοῦ Ἀβραάμ, καὶ φώνησον ἔξω τοῦ μνημείου λέγουσα· Ἀβραάμ, Ἀβραάμ, οὗ τὸ σῶμα ἐν τῷ μνημείῳ, ἡ δὲ ψυχὴ ἐν τῷ παραδείσῳ, τάδε λέγει ὁ πλάσας τὸν ἄνθρωπον ἀπ' ἀρχῆς, ὁ ποιήσας σε φίλον ἑαυτοῦ, ἅμα τῷ υἱῷ σου Ἰσαὰκ καὶ Ἰακὼβ ἔλθατε εἰς τὰ ἱερὰ τῶν Ἰεβουσαίων, ἵνα ἐλέγξωμεν τοὺς ἀρχιερεῖς, ὅπως γνῶσιν ὅτι ἐπίσταμαί σε καὶ σὺ ἐμέ. καὶ ὡς ἤκουσεν τοὺς λόγους τούτους ἡ σφίγξ, εὐθὺς περιεπάτησεν ἔνπροσθεν (ita codex) πάντων ἡμῶν, καὶ ἐπορεύθη εἰς τὴν γῆν τῶν Χαναναίων εἰς τὸν ἀγρὸν Μαμβρῆ (codex μαμβρῖ), καὶ ἐφώνησεν ἔξω τοῦ μνημείου καθὼς ἐνετείλατο αὐτῇ ὁ Ἰησοῦς. καὶ εὐθὺς ἐξῆλθον οἱ δώδεκα πατριάρχαι ζῶντες ἐκ τοῦ μνημείου, καὶ ἀποκριθέντες εἶπαν πρὸς αὐτήν· ἐπὶ τίνα ἡμῶν ἀπεστάλης;

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[3] In editione p. 145. vitio typorum scriptum est ὡς pro εἰς. Similiter p. 41. τῇ pro τῷ.

καὶ ἀποκριθεῖσα ἡ σφίγξ (et h. l. et supra codex om. γ) εἶπεν· ἀπεστάλην πρὸς τοὺς πατριάρχας εἰς μαρτύριον, ὑμεῖς δὲ εἰσέλθατε καὶ ἀναπαύεσθε ἕως τοῦ καιροῦ τῆς ἀναστάσεως. καὶ ἀκούσαντες εἰσῆλθον εἰς τὸ μνημεῖον (codex εις τω μνημιω) καὶ ἐκοιμήθησαν. καὶ ἐπορεύθησαν οἱ τρεῖς πατριάρχαι ἅμα τῇ σφιγγὶ καὶ ἦλθον πρὸς τὸν Ἰησοῦν.

II. AD
ACTA PHILIPPI.

Codex Parisiensis 1468. loco 40. horum actorum recensionem a nostra satis diversam eamque gnosticae origini propiorem praebet, videturque ad eam accedere quae Hagiographis ex Vaticano codice innotuit: cf. Prolegg. nostra pag. XXXII sq. Praemissis enim iis quae etiam apud nos ab initio leguntur: Κατὰ τὸν καιρὸν ἐκεῖνον Τραϊανοῦ usque περὶ τῶν ἔργων ὧν ἐποίει ὁ Φίλιππος*, hunc in modum pergit:

ἐδίδασκεν γὰρ αὐτοὺς οὕτως· ἀδελφοί μου, υἱοὶ τοῦ πατρός μου. ὑμεῖς ἐστὲ τοῦ γένους μου κατὰ Χριστόν, ὕπαρξις τῆς ἐμῆς πόλεως τῆς ἄνω Ἱερουσαλήμ, ἡ τερπνότης τοῦ κατοικητηρίου μου. διατί αἰχμαλωτεύθητε (sic) ὑπὸ τοῦ ἐχθροῦ ὑμῶν τοῦ ὄφεως τοῦ εἰλισμένου καὶ ὁλολόξου[1] καὶ διεστραμμένου ὄντος, ᾧ οὐ δέδωκεν ὁ θεὸς χεῖρας καὶ πόδας; στρεβλὴ δὲ ἡ πορία (sic) αὐτοῦ, ἐπειδὴ υἱός ἐστι τοῦ πονηροῦ, ὅτι πατὴρ αὐτοῦ ἐστὶν ὁ θάνατος, ἡ δὲ μήτηρ αὐτοῦ ἐστὶν ἡ φθορά, καὶ ὄλεθρος ἐν τῷ σώματι αὐτοῦ. μὴ ἀπέλθητε οὖν ἐν τῇ ἀπωλείᾳ αὐτοῦ. ὑμεῖς γὰρ ἦτε δεδεμένοι ἐν τῇ ἀπιστίᾳ καὶ ἐν τῇ πλάνῃ τοῦ υἱοῦ αὐτοῦ τοῦ ἀτάκτου καὶ μὴ ἔχοντος ὑπόστασιν, τοῦ ἀμόρφου καὶ μὴ ἔχοντος μορφὴν ἐν πάσῃ κτίσει τῇ οὔσῃ εἴτε ἐν τῷ οὐρανῷ εἴτε ἐν τῇ γῇ εἴτε ἐν

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* **Differt tantummodo quod habet κλοπᾶ, κατήγγειλεν, μαριάμνη, πάντες δὲ καταλειπόντες (sic).**

[1] **Est igitur ὁλόλοξος, totus λοξός, quae vox nondum reperta videtur alibi.**

τοῖς ἰχθύσιν τοῖς οὖσιν ἐν τοῖς ὕδασιν· ἀλλὰ ἐὰν εἴδετε (ita codex) αὐτόν, φεύγετε ἀπ' αὐτοῦ, ἐπειδὴ οὐκ ἔχει τὸ ὁμοίωμα αὐτοῦ τοῖς ἀνθρώποις· τὸ κατοικητήριον αὐτοῦ ἐστὶν ἡ ἄβυσσος, καὶ βαδίζει ἐν τῷ σκότει. φεύγετε οὖν ἀπ' αὐτοῦ, ἵνα μὴ ὁ ἰὸς αὐτοῦ ἐκχυθῇ ἐφ' ὑμᾶς· ἐὰν ἐκχυθῇ ἐπὶ τὸ σῶμα ὑμῶν ὁ ἰὸς αὐτοῦ, πορεύεσθε ἐν τῇ κακίᾳ αὐτοῦ. γίνεσθε δὲ μᾶλλον ἐν τῇ ἀληθινῇ θεοσεβείᾳ, ὄντες πιστοὶ σεμνοί τε καὶ ἀγαθοί, μὴ ἔχοντες δόλον. φεύγετε ἀπὸ τοῦ δράκοντος τοῦ σατανᾶ, καὶ ἐξάρατε ἀφ' ὑμῶν τὸ πονηρὸν αὐτοῦ σπέρμα, τουτέστιν τὴν ἐπιθυμίαν, ἐν ᾗ γεννᾷ νόσον τῇ ψυχῇ, ἥτις ἐστὶν ἰὸς τοῦ ὄφεως. ἡ γὰρ ἐπιθυμία ἐκ τοῦ ὄφεώς ἐστιν ἐξ ἀρχῆς, καὶ αὕτη ἐστὶν ἡ ὁπλίζουσα ἑαυτὴν κατὰ τῶν πιστῶν· ἐξῆλθεν γὰρ ἀπὸ τοῦ σκότους καὶ πάλιν πορεύεται ἐν τῷ σκότει. ὀφείλετε οὖν ὑμεῖς οἱ ἐλθόντες πρὸς ἡμᾶς, μᾶλλον δὲ δι' ἡμῶν πρὸς τὸν θεόν, ἐκβάλλειν (codex ἐκβάλειν) τὸν ἰὸν τοῦ διαβόλου ἀπὸ τῶν σωμάτων ὑμῶν.

Ταῦτα δὲ λέγοντος τοῦ ἀποστόλου ἰδοὺ ἡ Νικάνορα[2] ἐξελθοῦσα ἀπὸ τῆς οἰκίας αὐτῆς ἦλθεν μετὰ τῶν δούλων αὐτῆς εἰς τὴν οἰκίαν Στάχυος. ἐν δὲ τῷ ἐγγίζειν αὐτὴν τῇ θύρᾳ (codex αὐτῇ τὴν θύραν) τῆς οἰκίας, ἰδοὺ Μαριάμνη ἐλάλησεν αὐτῇ Συριακῇ διαλέκτῳ· ἐλικομαεῖ, κοσμᾶ, ἠταά, μαριαχά. ἐφανέρωσεν δὲ τοὺς λόγους αὐτῆς λέγουσα· ὦ θυγάτηρ τοῦ πνεύματος, σὺ εἶ κυρία μου, ἡ δοθεῖσα ἐπ' ἐνεχύρῳ τῷ ὄφει· ἦλθον δὲ ἐγὼ ῥύσασθαί σε· διαρρήξω τοὺς δεσμούς σου καὶ τεμῶ αὐτοὺς ἀπὸ τῆς ῥίζης αὐτῶν. ἰδοὺ ἦλθεν ὁ λυτρωτὴς ὁ ῥυόμενός σε· ἰδοὺ ἀνέτειλεν ὁ ἥλιος τῆς δικαιοσύνης ἵνα σε φωτίσῃ.

Ταῦτα[3] δὲ αὐτῆς λεγούσης ἦλθεν ὁ τυραννογνόφος (ita codex, sed -ννογνῶφος) τρέχων καὶ ἀσθμαίνων. ἡ δὲ Νικάνορα οὖσα πρὸ τῶν θυρῶν ἤκουσεν ταῦτα, καὶ ἐπαρρησιάσατο ἐνώπιον πάντων κράζουσα καὶ λέγουσα· ἐγὼ Ἑβραία εἰμί, θυγάτηρ Ἑβραίων, λάλησον μετ' ἐμοῦ ἐν τῇ διαλέκτῳ τῶν πατέρων μου, ὅτι ἤκουσα τοῦ κηρύγματος ὑμῶν καὶ ἰάθην ἀπὸ τῆς νόσου μου

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[2] Ad haec confer sectiones 8 et 9. Νικάνορα: hoc accentu ipse codex, nec aliter alius ex meo Londinensis factus, saeculi undecimi.

[3] Cf. huc sectionem 10.

ταύτης. προσκυνῶ καὶ δοξάζω τὴν ἀγαθότητα τοῦ θεοῦ, ὅτι ἐποίησεν ὑμᾶς σκυλῆναι ἄχρι τῆς γῆς ταύτης.

Ταῦτα[4] δὲ αὐτῆς λεγούσης ἦλθεν ὁ τύραννος καὶ ἐπιλαβόμενος τῶν ἱματίων αὐτῆς λέγει· ὦ Νικάνορα, μὴ οὐκ ἀφῆκά σε κειμένην ἐπὶ τῆς κλίνης ἀπὸ τῆς νόσου σου; πόθεν οὖν εὗρες τὴν δύναμιν ταύτην καὶ τὴν ἰσχύν, ὥστε δυνηθῆναί σε ἐλθεῖν πρὸς τοὺς μάγους τοὺς ἀνθρώπους τούτους; ἐὰν μὴ οὖν εἴπῃς τίς ἐστιν ὁ ἰατρός, τιμωρησομαί (codex -ρήσωμαι) σε πολλαῖς τιμωρίαις. ἀποκριθεῖσα δὲ ἡ Νικάνορα εἶπεν· ὦ τυραννοτρόφε, ἔκβαλε ἀπὸ σοῦ τὴν τυραννίδα ταύτην καὶ ἐπιλάθου τῶν ἔργων σου τῶν πονηρῶν, καὶ ἐγκατάλειπε τὸν βίον τὸν πρόσκαιρον τοῦτον, καὶ ἀπόθου τὴν δόξαν τὴν μάταιαν, ὅτι παρέρχεται ὡς σκιά, ζήτησον δὲ μᾶλλον τὰ αἰώνια, καὶ ἔπαρον ἀπὸ σεαυτοῦ τὸ θηριῶδες καὶ ἀσελγὲς ἔργον τῆς αἰσχρᾶς ἐπιθυμίας, καὶ παραίτησαι τὴν κενὴν συνουσίαν, ἥτις ἐστὶν γεωργία τοῦ θανάτου, ὁ φραγμὸς ὁ σκοτεινός, καὶ κατάστρεψον τὸ μεσότοιχον τῆς φθορᾶς, καὶ περιποίησαι σεαυτῷ βίον σεμνὸν καὶ ἄρυπον, ἵνα γενώμεθα ἐν ἁγιασμῷ διαπαντός. ἐὰν οὖν θέλεις (sic) παρὰ σοί με μένειν, ἐν ἐγκρατείᾳ οἰκήσω σὺν σοί.

Ὡς[5] δὲ ἤκουσεν τοὺς λόγους τούτους ὁ τύραννος, ἐπιλαβόμενος τῶν τριχῶν τῆς κεφαλῆς αὐτῆς ἔσυρεν αὐτὴν λακτίζων καὶ λέγων· καλόν σοι ἐστὶν ἀναιρεθῆναι ἐν τῷ ξίφει μου μᾶλλον ἢ ὁρᾶν σε μετὰ τῶν ξένων τούτων τῶν μάγων καὶ πλάνων. σὲ οὖν τιμωρήσομαι καὶ τοὺς πλανήσαντάς σε ἀποκτενῶ. καὶ στραφεὶς μετ' ὀργῆς πρὸς τοὺς δημίους τοὺς ἀκολουθοῦντας αὐτῷ εἶπεν· ἐνέγκατέ μοι τοὺς ἐπιθέτας τούτους. συνδραμόντες δὲ οἱ δήμιοι εἰς τὴν οἰκίαν τοῦ Στάχυος καὶ κρατήσαντες τὸν Φίλιππον καὶ τὸν Βαρθολομαῖον καὶ τὴν Μαριάμνην σὺν τῷ λεοπάρδῳ καὶ τῷ ἐρίφῳ τῶν αἰγῶν ἐξήνεγκαν σύροντες (codex εὑρόντες).

Ὅτε[6] ἴδεν αὐτοὺς ὁ τύραννος, ἔβρυξε τοὺς ὀδόντας αὐτοῦ ἐπ' αὐτοὺς λέγων· σύρατε τοὺς μάγους τούτους καὶ πλάνους τοὺς πλανήσαντας πολλὰς ψυχὰς γυναικῶν καὶ λέγοντας ὅτι θεο-

[4] Haec sectioni 12. respondent.
[5] Cf. haec cum sectione 14.
[6] Cf. ad sectionem 15.

σεβεῖς ἐσμέν. καὶ ἐποίησεν ἐνεχθῆναι ἱμάντας, καὶ ἔδησαν τοὺς πόδας αὐτῶν· καὶ προσέταξε συρῆναι αὐτοὺς ἀπὸ τῆς πύλης ἕως τοῦ ἱεροῦ. πολλοὶ δὲ ὄχλοι συνήχθησαν εἰς τὸν τόπον ἐκεῖνον. ἐθαύμαζον δὲ σφόδρα τὸν λεόπαρδον καὶ τὸν ἔριφον, ἐπειδὴ ἦσαν λαλοῦντες ὡς ἄνθρωποι, καὶ τινὲς ἀπὸ τοῦ πλήθους ἐπίστευσαν τοῖς λόγοις τῶν ἀποστόλων.

Εἶπαν[7] δὲ οἱ ἱερεῖς πρὸς τὸν τύραννον· μάγοι εἰσὶν οἱ ἄνθρωποι οὗτοι. καὶ ἀκούσας ταῦτα ἐξεκαύθη τῷ θυμῷ καὶ ἐπλήσθη ὀργῆς. καὶ προσέταξεν γυμνωθῆναι τὸν Φίλιππον καὶ τὸν Βαρθολομαῖον καὶ τὴν Μαριάμνην, λέγων· ἐρευνήσατε αὐτούς, μήποτε εὕρητε τὴν μαγείαν (cod. h. l. μαγίαν, aliter post) αὐτ῀ν. ἐγύμνωσαν δὲ αὐτοὺς οἱ δήμιοι, καὶ τὴν Μαριάμνην κρατήσαντες ἔσυρον λέγοντες· ἀποκαλύψατε αὐτήν, ἵνα μάθωσιν ὅτι γυνή ἐστιν ἀκολουθοῦσα αὐτούς. ἐκέλευσεν δὲ ἐλθεῖν σκυτάλας καὶ νεῦρα ἰσχυρά, καὶ τρήσαντες τὰ σφυρὰ τοῦ Φιλίππου ἀνήνεγκαν κόρακας, καὶ τὰ νεῦρα εἰσήνεγκαν διὰ τῶν πτερνῶν αὐτοῦ, καὶ ἐκρέμμασαν (sic codex) αὐτὸν κατὰ κεφαλῆς [ἐπὶ] φυτοῦ ὄντος πρὸ τῆς θύρας τοῦ ἱεροῦ, καὶ πασσάλους πήξαντες εἰς τὸν τοῖχον τοῦ ἱεροῦ ἔασαν αὐτόν. τὸν δὲ Βαρθολομαῖον δήσαντες ποδῶν καὶ χειρῶν ἐξέτειναν γυμνὸν καὶ (sic) εἰς τὸν τοῖχον. ὅτε[1] δὲ ἐγύμνωσαν τὴν Μαριάμνην, ἠλλάγη ἡ ὁμοίωσις τοῦ σώματος αὐτῆς, καὶ ἐγένετο κιβωτὸς ὑελίνη (ita codex) φωτὸς γέμουσα, καὶ οὐκ ἠδυνήθησαν ἐγγίσαι πρὸς αὐτήν.

Ἐλάλησεν[2] δὲ ὁ Φίλιππος μετὰ Βαρθολομαίου τῇ Ἑβραΐδι διαλέκτῳ· ποῦ ἔστιν Ἰωάννης σήμερον ἐν τῇ ἡμέρᾳ τῆς ἀνάγκης ἡμῶν; ἰδοὺ γὰρ λυόμεθα ἀπὸ τῶν σωμάτων ἡμῶν ....[3] καὶ γὰρ εἰς αὐτὴν ἐπεχείρησαν τὴν Μαριάμνην παρὰ τὸ καθῆκον· ἐμαστίγωσαν δὲ τὸν λεόπαρδον καὶ τὸν ἔριφον τῶν αἰγῶν, καὶ πῦρ ἔρριψαν εἰς τὴν οἰκίαν τοῦ Στάχυος, ἐπειδὴ ὑπεδέξατο ἡμᾶς.

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[7] His breviter tanguntur quae sectionibus 17 et 18 scripta sunt; post vero pergitur ad sectionem 19.

[1] Cf. sectionem 20.

[2] Cf. sect. 21.

[3] Sequuntur haec: καὶ εὔξεται ὑπὲρ τίνος, quae non sana sunt. Possit emendari: καὶ τίς εὔξεται ὑπὲρ ἡμῶν; Vix enim satis est transponere ὑπὲρ τίνος ante εὔξεται.

εἴπωμεν τοίνυν ἡμεῖς ἵνα πῦρ καταβῇ ἐκ τοῦ οὐρανοῦ καὶ κατακαύσῃ αὐτούς.

Καὶ[4] ταῦτα λέγοντος τοῦ Φιλίππου, ἰδοὺ Ἰωάννης εἰσῆλθεν εἰς τὴν πόλιν διακινῶν ἐν τῇ πλατείᾳ, καὶ ἐξέταζε τοὺς ἐν τῇ πόλει· τίς ἐστιν ὁ θόρυβος καὶ τίνες οἱ ἄνθρωποι οὗτοι; καὶ τίνος ἕνεκεν τιμωροῦνται; καὶ λέγουσιν αὐτῷ· οὐκ εἶς ἐν τῇ πόλει ταύτῃ; οὔτε ἔγνως ἕνεκεν τῶν ἀνθρώπων τούτων ὅπως ἐτάραξαν τοὺς οἴκους ἡμῶν, καὶ τὴν πόλιν δὲ πᾶσαν; ἔτι γε μὴν καὶ τὰς γυναῖκας ἡμῶν ἀποστῆναι ἀνέπεισαν ἀφ' ἡμῶν προφάσει θεοσεβείας, ξένον καταγγέλλοντες ὄνομα Χριστοῦ· ἔκλεισαν δὲ καὶ τὰ ἱερὰ ἡμῶν, ἔχοντές τινα μαγείαν μεθ' ἑαυτῶν, καὶ ἀναιροῦσι τοὺς ὄφεις τοὺς ὄντας ἐν τῇ πόλει διὰ ξενῶν ὀνομασιῶν μὴ ἐγνωσμένων ἡμῖν ποτέ· τὸ δὲ κατοικητήριον ἔπηξαν ἐν τῇ οἰκίᾳ τοῦ Στάχυος τοῦ τυφλοῦ, ὃν καὶ ἐποίησαν ἀναβλέψαι διὰ πτύσματος γυναικὸς ἀκολουθούσης αὐτοῖς· ἐκείνη δέ ἐστιν τάχα ἡ ἔχουσα ὅλην τὴν μαγείαν· ἀκολουθοῦσιν δὲ αὐτοῖς λεόπαρδος καὶ ἔριφος λαλοῦντες ὡς ἄνθρωποι. εἰ δὲ καὶ σὺ τοιαῦτα πράγματα ἑώρακας, οὐκ εἶχες ταραχθῆναι ἐπὶ τούτοις; Ἀποκριθεὶς[5] δὲ Ἰωάννης εἶπεν αὐτοῖς· ὑποδείξατέ μοι αὐτούς. οἱ δὲ ἤνεγκαν αὐτὸν εἰς τὸ ἱερόν, ἔνθα ὁ Φίλιππος ἐκρέμματο (ita codex). ὁ δὲ Φίλιππος ὡς εἶδεν τὸν Ἰωάννην, λέγει τῷ Βαρθολομαίῳ· ὦ ἀδελφέ μου, ἰδοὺ ἦλθεν ὁ υἱὸς βαρεγᾶ (ita prorsus), ὅ ἐστιν τὸ ὕδωρ τὸ ζῶν. ὁ δὲ Ἰωάννης εἶδεν τὸν Φίλιππον κρεμμάμενον (duplici μ constanter cod.) κατὰ κεφαλῆς δεδεμένον ἐκ τῶν σφυρῶν αὐτοῦ· εἶδεν δὲ καὶ τὸν Βαρθολομαῖον δεδεμένον εἰς τὸν τοῖχον τοῦ ἱεροῦ.

(24) Καὶ εἶπεν τοῖς ἀνθρώποις τῆς πόλεως· ὦ τέκνα τοῦ ὄφεως, πόση ἐστὶν ἡ ἄνοια ὑμῶν· ἐπλάνησε γὰρ ὑμᾶς ἡ ὁδὸς τῆς πλάνης· πνέων ἔπνευσεν εἰς ὑμᾶς ὁ δράκων ὁ πονηρός. διατί τιμωρεῖσθε τοὺς ἀνθρώπους τούτους, ὅτι εἰρήκασιν· ἐχθρὸς ὑμῶν ἐστὶν ὁ ὄφις;

(25) Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους τοῦ Ἰωάννου, ἐπήνεγκαν ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν λέγοντες· ἐνομίζομέν σε

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[4] Incipit sectio 22.

[5] Incipit h. l. sect. 23.

συμπολίτην ἡμῶν εἶναι· νῦν δὲ ἡ λαλιά σου ἐφανέρωσέν σε, ὅτι καὶ σὺ τούτων κοινωνὸς τυγχάνεις. ἐν ᾧ οὖν θανάτῳ ἀπέρχεσθαι μέλλουσιν, καὶ σὺ ἐν τούτῳ ἀπέρχῃ· οὕτως γὰρ ἐβουλεύσαντο οἱ ἱερεῖς, ὅτι ἐκστραγγίσωμεν αὐτῶν τὸ αἷμα κρεμμαμένων κατὰ κεφαλῆς, καὶ μίξαντες μετ' οἴνου προσενέγκωμεν τῇ ἐχίδνῃ.

Ὡς δὲ ἦσαν λέγοντες ταῦτα, ἰδοὺ ἡ Μαριάμνη ἀνέστη ἀπὸ τοῦ τόπου, ἐν ᾧ ἐτύγχανεν, καὶ ἐγένετο κατὰ τὸν πρῶτον αὐτῆς τύπον. οἱ δὲ ἱερεῖς ἐπήνεγκαν αὐτῶν τὰς χεῖρας ἐπὶ τὸν Ἰωάννην, θέλοντες αὐτὸν κρατῆσαι, καὶ οὐκ ἠδυνήθησαν. τότε Φίλιππος μετὰ Βαρθολομαίου εἶπεν τῷ Ἰωάννῃ· ποῦ ἔστιν Ἰησοῦς ὁ μὴ ἐπιτρέπων ἡμῖν ποιῆσαι τὴν ἑαυτῶν ἐκδίκησιν κατὰ τούτων τῶν βασανιζόντων ἡμᾶς; ἀπὸ δὲ τοῦ νῦν οὐκ ἀνέξομαι αὐτῶν. (26) Καὶ ἐλάλησεν ὁ Φίλιππος ἐν τῇ Ἑβραΐδι διαλέκτῳ λέγων· ὁ πατήρ μου οὐθαήλ, τοῦτ' ἔστιν· ὁ Χριστὸς ὁ πατὴρ τοῦ μεγέθους, οὗ τὸ ὄνομα φοβοῦνται πάντες αἰῶνες, ὁ ὢν δυνατὸς καὶ δύναμις τοῦ παντός, οὗ τὸ ὄνομα πορεύεται ἐν δυναστείᾳ, ἐλωᾶ· εὐλογητὸς εἶ εἰς τοὺς αἰῶνας· ὃν τρέμουσιν ἀρχαὶ καὶ ἐξουσίαι φρίττοντες ἐνώπιόν σου, ὁ βασιλεὺς τῆς τιμῆς, ὁ πατὴρ τῆς μεγαλιότητος, οὗ τὸ ὄνομα ἔφθασε πρὸς τὰ θηρία τῆς ἐρήμου καὶ ἡσύχασαν σοῦ ἕνεκα, καὶ διὰ σὲ ἀπέστησαν ἀφ' ἡμῶν οἱ ὄφεις, ἐπάκουσον ἡμῶν πρὸ τοῦ ἡμᾶς αἰτῆσαι· ὁ βλέπων ἡμᾶς πρὸ τοῦ ἡμᾶς καλέσαι, ὁ γινώσκων τὴν βουλὴν ἡμῶν, ὁ πανεπίσκοπος πάντων, ὁ προβάλλων ἐφ' ἑαυτοῦ τοὺς οἰκτιρμοὺς τοὺς ἀναριθμήτους, ἀνοιξάτω τὸ ἑαυτῆς στόμα ἡ ἄβυσσος καὶ καταπιέτω τοὺς ἀθέους τούτους τοὺς μὴ βουληθέντας χωρῆσαι τὸν λόγον τῆς ἀληθείας σου.

(27) Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἤνοιξεν τὸ ἑαυτῆς στόμα ἡ ἄβυσσος, καὶ ἐξετινάχθη ὅλος ὁ τόπος ἐκεῖνος ἀπὸ τοῦ ἀνθυπάτου ἕως παντὸς τοῦ πλήθους σὺν τοῖς ἱερεῦσιν, καὶ κατεβυθίσθησαν πάντες. ἔμειναν δὲ ἀσάλευτοι οἱ τόποι ἐν οἷς ἐτύγχανον οἱ ἀπόστολοι καὶ πάντες οἱ μετ' αὐτῶν, καὶ ἡ οἰκία τοῦ Στάχυος καὶ ἡ γυνὴ τοῦ τυράννου Νικάνορα καὶ αἱ εἴκοσι τέσσαρες γυναῖκες αἱ φυγοῦσαι ἀπὸ τῶν ἀνδρῶν καὶ αἱ τεσσαράκοντα παρθένοι αἵτινες οὐκ ἔγνωσαν ἄνδρας· οὗτοι μόνοι οὐ κατῆλθον εἰς τὴν ἄβυσσον, ὅτι ἦσαν δεδουλωμένοι καὶ δεξάμενοι τὸν λόγον τοῦ

θεοῦ καὶ τὴν σφραγῖδα αὐτοῦ· οἱ δὲ λοιποὶ πάντες τῆς πόλεως κατεπόθησαν εἰς τὴν ἄβυσσον.

(29) Φανεὶς δὲ ὁ σωτὴρ ἐν ἐκείνῃ τῇ ὥρᾳ λέγει τῷ Φιλίππῳ· τίς ἐστιν θέμενος τὴν ἑαυτοῦ χεῖρα ἐπ' ἄροτρον καὶ στραφεὶς εἰς τὰ ὀπίσω εὐθεῖαν ποιῶν τὴν αὔλακα; ἢ τίς παρέχει τὸν ἑαυτοῦ λύχνον ἑτέροις καὶ αὐτὸς μένει καθήμενος ἐν τῇ σκοτίᾳ; ἢ τίς οἰκεῖ ἐν τῇ κοπρίᾳ καὶ καταλείπει τὸ ἑαυτοῦ οἰκητήριον ἀλλοτρίοις; ἢ τίς τίθησιν τὸ ἑαυτοῦ ἔνδυμα κάτω καὶ πορεύεται ἐν ταῖς ἡμέραις τοῦ χειμῶνος γυμνός; ἢ τίς δοῦλος πληρώσας τὴν διακονίαν τοῦ κυρίου αὐτοῦ οὐ κληθήσεται ὑπ' αὐτοῦ εἰς τὸν (sic) δεῖπνον; ἢ τίς τρέχει μετὰ σπουδῆς ἐν τῷ σταδίῳ καὶ οὐ λαμβάνει τὸ βραβεῖον; Φίλιππε, ἰδοὺ ὁ νύμφων μου ἕτοιμός ἐστιν, καὶ μακάριός ἐστιν ὁ ἔχων τὸ ἑαυτοῦ ἔνδυμα λαμπρόν· αὐτὸς γάρ ἐστιν ὁ λαμβάνων τὸν στέφανον τῆς χαρᾶς ἐπὶ τῆς κεφαλῆς αὐτοῦ. ἰδοὺ τὸ δεῖπνον ἕτοιμόν ἐστιν, καὶ μακάριός ἐστιν ὁ κεκλημένος ὑπὸ τοῦ νυμφίου. πολύς ἐστιν ὁ θερισμὸς τοῦ ἀγροῦ, μακάριος δέ ἐστιν ὁ ἐργάτης ὁ δυνατός.

(30) Ὅτε δὲ ὁ Φίλιππος ἤκουσεν τοὺς λόγους τούτους παρὰ τοῦ σωτῆρος, ἀποκριθεὶς λέγει αὐτῷ· ἀφῆκας ἡμᾶς, ὦ Ἰησοῦ Ναζωραῖε, καὶ οὐκ ἐπιτρέπεις ἡμᾶς πατάξαι τούτους μὴ βουληθέντας σε βασιλεῦσαι ἐπ' αὐτοῖς; τοῦτο δὲ ἔγνωμεν, ὅτι οὔπω ἐκηρύχθη τὸ ὄνομά σου ἐν παντὶ τῷ κόσμῳ καὶ ἔπεμψας εἰς τὴν πόλιν ταύτην. οὐκ εἶχον δὲ κατὰ διάνοιαν ἐλθεῖν εἰς τὴν πόλιν ταύτην, καὶ ἀπέστειλάς με, δοὺς τὴν ἐντολήν σου τὴν ἀληθινήν, ἵνα διώξω πᾶσαν πλάνην καὶ εἴδωλον καὶ δαιμόνιον καταργήσω καὶ πᾶσαν δύναμιν τοῦ ἀκαθάρτου. ὅτε δὲ παρεγενόμην ἐνταῦθα, οἱ δαίμονες ἔφυγον ἀπὸ προσώπου ἡμῶν διὰ τὸ ὄνομά σου καὶ οἱ δράκοντες καὶ οἱ ὄφεις ἐξηράνθησαν, οὗτοι δὲ οὐ προσεδέξαντο εἰς ἑαυτοὺς τὸ φῶς σου τὸ ἀληθινόν· καὶ διὰ τοῦτο ἐβουλευσάμην ταπεινῶσαι αὐτοὺς κατὰ τὴν ἀπόνοιαν αὐτῶν.

(31) Εἶπεν δὲ ὁ σωτήρ· ὦ Φίλιππε, ἐπειδὴ κατέλειπες τὴν ἐντολήν μου ταύτην μόνον[1] τοῦ μὴ ἀποδοῦναι κακὸν ἀντὶ κακοῦ, διὰ τοῦτο κατασχεθήσῃ ἐν τοῖς αἰῶσιν ἐπὶ τεσσαράκοντα ἔτη, μὴ γενόμενος ἐν τῷ τόπῳ τῆς ἐπαγγελίας σου· πλὴν τοῦτό ἐστιν

[1] Additur h. l. μητεμώσας, ita prorsus.

τὸ τέλος τῆς ἐξελεύσεώς σου ἀπὸ τοῦ σώματος ἐν τῷ τόπῳ τούτῳ· ὁ δὲ Βαρθολομαῖος τὸν κλῆρον ἔχει ἐν Λυκαονίᾳ καὶ σταυροῦται ἐκεῖ· ἡ δὲ Μαριάμνη τὸ σῶμα αὐτῆς κατατίθησιν ἐν τῷ Ἰορδάνῃ ποταμῷ.

(32) Στραφεὶς δὲ ὁ σωτὴρ ἀνέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἐχάραξεν σταυρὸν ἐν τῷ ἀέρι διαβαίνων, καὶ ἦν πλήρης φωτός, καὶ εἶχεν τὸν τύπον καθ' ὁμοιότητα κλίμακος· πᾶν δὲ τὸ πλῆθος τῶν ἀπὸ τῆς πόλεως καταβεβηκότων εἰς τὴν ἄβυσσον ἀνήρχοντο ἐν τῇ κλίμακι τοῦ φωτεινοῦ σταυροῦ, καὶ οὐδεὶς ἀπ' αὐτῶν ἔμεινεν εἰς τὴν ἄβυσσον, εἰ μὴ μόνον ὁ τύραννος καὶ οἱ ἱερεῖς καὶ ἡ ἔχιδνα ἡ ὑπ' αὐτῶν λατρευομένη. ὅτε δὲ ἀνῆλθον οἱ ὄχλοι ἀπὸ τῆς ἀβύσσου, βλέψαντες εἶδον τὸν Φίλιππον κρεμμάμενον κατὰ κεφαλῆς, τὸν δὲ Βαρθολομαῖον εἰς τὸν τεῖχον τοῦ ἱεροῦ· εὗρον δὲ καὶ τὴν Μαριάμνην κατὰ τὸν πρῶτον τύπον. ὁ δὲ σωτὴρ ἀνῆλθεν εἰς τὸν οὐρανόν, βλεπόντων εἰς αὐτὸν τοῦ τε Φιλίππου καὶ τοῦ Βαρθολομαίου καὶ Μαριάμνης καὶ τοῦ λεοπάρδου καὶ τοῦ ἐρίφου τῶν αἰγῶν καὶ Νικανόρας καὶ Στάχυος· ἦσαν δὲ πάντες μετὰ φωνῆς μεγάλης δοξάζοντες τὸν θεὸν ἐν φόβῳ καὶ τρόμῳ, κράζοντες· εἷς θεὸς ὁ ἀποστείλας ἡμῖν τὴν ἑαυτοῦ σωτηρίαν, οὗ τὸ ὄνομα κηρύττουσιν οὗτοι οἱ ἄνθρωποι· μετανοοῦμεν τοίνυν ἐν τῇ πλάνῃ ἐν ᾗ ἐτυγχάνομεν πρὸ τῆς χθές, μήπου γενάμενοι ἄξιοι τῆς αἰωνίου ζωῆς, καὶ πιστεύομεν θεασάμενοι τὰ θαυμάσια τὰ δι' ἡμᾶς γενόμενα. τινὲς δὲ αὐτῶν ἔρριψαν ἑαυτοὺς ἐπὶ πρόσωπον καὶ προσεκύνησαν τοὺς ἀποστόλους· ἄλλοι δὲ ἐσκέπτοντο φυγεῖν λέγοντες· μήποτέ ἐστιν ἕτερος σεισμὸς καθ' ὁμοιότητα τοῦ παρελθόντος.

(33) Ἐκτείνας δὲ τὰς χεῖρας αὐτοῦ ὁ ἀπόστολος Φίλιππος κρεμμάμενος κατὰ κεφαλῆς εἶπεν· ἄνδρες τῆς πόλεως, ἀκούσατε τοὺς λόγους τούτους, οὓς ἐγὼ μέλλω ὑμῖν λέγειν, κρεμμάμενος κατὰ κεφαλῆς. ἐμάθετε πόσαι εἰσὶν αἱ δυνάμεις τοῦ θεοῦ, καὶ τὰ θαυμάσια ἅπερ ἐθεάσασθε, ὅτι ἐν τῷ γεναμένῳ σεισμῷ ἡ πόλις ὑμῶν ἀπώλετο. καὶ τοῦτο δὲ φανερὸν ἐγένετο ὑμῖν, ὅτι οὐκ ἀπώλετο ἡ οἰκία Στάχυος οὔτε κατῆλθεν εἰς τὴν ἄβυσσον αὐτός, ἐπειδὴ ἐπίστευσεν εἰς τὸν θεὸν τὸν ἀληθινὸν καὶ ὑπεδέξατο ἡμᾶς τοὺς δούλους αὐτοῦ. ἐγὼ δὲ τελειώσας ὅλον τὸ θέ-

λημα τοῦ θεοῦ μου, ὀφειλέτης αὐτοῦ εἰμὶ ἀνθ' ὧν ἀπέδωκα τῷ ποιήσαντί μοι κακόν.

(34) Καὶ τινὲς τῶν βαπτισθέντων ἔδραμον ἵνα λύσωσι τὸν Φίλιππον κρεμμάμενον κατὰ κεφαλῆς. ἀποκριθεὶς δὲ εἶπεν αὐτοῖς· ἄνδρες ἀδελφοί μου[1] - - παρθενεύοντες τὰ μέλη τῆς σαρκὸς αὐτῶν καὶ πορνεύοντες ἐν τῇ καρδίᾳ αὐτῶν, καὶ ἡ πορνεία τῶν ὀφθαλμῶν αὐτῶν πληθυνθήσεται ὡς ὁ κατακλυσμός. πληθύνουσι δὲ τοῦ ἀκούειν ἐν ταῖς πειθαναῖς (sic) ἡδοναῖς, ἐπιλανθανόμενοι τοῦ θεοῦ τῆς γνώσεως τοῦ εὐαγγελίου, καὶ πληθύνονται αἱ καρδίαι αὐτῶν ὑπερηφανείας (sic), ἐσθίοντες καὶ πίνοντες ἐν τῇ αὐτῶν λατρείᾳ, ἐπιλανθανόμενοι τῆς ἁγίας ἐντολῆς καὶ αὐτὴν ἀθετοῦντες. διεστραμμένη ἔσται ἡ γενεὰ ἐκείνη· μακάριος δέ ἐστιν ὁ ἀναχωρῶν ἐν τοῖς ταμείοις αὐτοῦ, ὅτι αὐτὸς ἀναπαύσεται ἐν τῇ ἐξόδῳ αὐτοῦ. οὐκ οἶδας, ὦ Βαρθολομαῖε, ὅτι ὁ λόγος τοῦ κυρίου ἡμῶν ζωή ἐστιν ἀληθινὴ καὶ γνῶσις; εἶπεν γὰρ ὁ κύριος ἡμῶν διδάσκων ἡμᾶς ὅτι πᾶς ὃς ἐὰν ἐμβλέψῃ γυναικὶ καὶ ἐπιθυμήσῃ αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ ἐπλήρωσεν τὴν μοιχίαν (sic). καὶ διὰ τοῦτο ὁ ἀδελφὸς ἡμῶν Πέτρος ἔφυγεν ἀπὸ παντὸς τόπου ἐν ᾧ ὑπῆρχεν γυνή· ἔτι δὲ καὶ σκάνδαλον εἶχεν διὰ τὴν ἰδίαν θυγατέρα, καὶ ηὔξατο πρὸς κύριον, καὶ ἐγένετο ἐν παραλύσει τῆς πλευρᾶς αὐτῆς διὰ τὸ μὴ ἀπατηθῆναι αὐτήν. ὁρᾷς, ἀδελφέ, ὅτι ἡ ὅρασις τῶν ὀφθαλμῶν φέρει καταλαλιὰν καὶ ἀρχὴν τῆς ἁμαρτίας, καθὼς γέγραπται ὅτι βλέψασα εἶδεν τὸ φυτὸν ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς αὐτῆς καὶ καλὸν εἰς βρῶσιν, καὶ ἠπατήθη. ἡ ἀκοὴ τοίνυν τῶν παρθένων ἔστω ἁγία· ἐν δὲ τῇ ἐξόδῳ πορευέσθωσαν ἀνὰ δύο δύο, ὅτι πολλαί εἰσιν αἱ διαστροφαὶ τοῦ ἐχθροῦ. ἡ πορία (sic) αὐτῶν καὶ ὁ τρόπος ἐχέτω τάξιν καλήν, ἵνα σωθῶσιν· εἰ δὲ μή, ὁ καρπὸς αὐτῶν ἔστω κοινός.

(37) Ἀδελφέ μου Βαρθολομαῖε, δὸς τὰς παραγγελίας ταύτας, παραγγείλας αὐτὰς τῷ Στάχυϊ, καὶ κατάστησον αὐτὸν ἀρχηγὸν καὶ ἐπίσκοπον ἐν τῇ ἐκκλησίᾳ, ἵνα καὶ αὐτὸς ὅμοιος (sic) γένηται καλῶς διδάσκων. μὴ ἐμπιστεύσῃς οἰκονομίαν μη-

[1] Hoc loco haud dubie plura desunt. Quum in codice novum folium incipiat, totius folii textus excidisse videtur. Pertinent autem quae sequuntur, nisi fallor, ad ea quae Philippus Bartholomaeo dixit sectione 36.

δενὶ νεωτέρῳ· μὴ καταστήσῃς μηδένα τοιοῦτον ἐπὶ καθέδρᾳ διδασκόντων, ἵνα μὴ βεβηλώσῃς τὸ μαρτύριον τοῦ Χριστοῦ· ὁ γὰρ διδάσκων ὀφείλει ἔχειν τὰ ἔργα αὐτοῦ ἴσα τῶν λόγων, ἵνα ὁ λόγος ἠρτυμένος ᾖ ἐν παντὶ καιρῷ ἐν τῇ ἰδίᾳ δόξῃ. ἐγὼ δὲ ἀπολύομαι ἀπὸ τοῦ σώματός μου κρεμμάμενος κατὰ κεφαλῆς· ἆρον οὖν τὸ σῶμά μου καὶ ἐνταφίασον χάρταις Συριατικαῖς, καὶ μὴ βάλῃς ὀθόνην λινῆν, ἐπειδὴ ἔβαλαν εἰς τὸ σῶμα τοῦ κυρίου ἡμῶν· καὶ σφίγξον αὐτὸ ἐν χάρταις καὶ παπύροις, καὶ χῶσον αὐτὸ ἐν τῇ αὐλῇ τῆς ἁγίας ἐκκλησίας. καὶ γίνεσθε ὑπὲρ ἐμοῦ εὐχόμενοι ἐπὶ τεσσαράκοντα ἡμέρας, ἵνα ἀφῇ μοι ὁ θεὸς τὴν παράβασιν ἣν ἐποίησα, ὅτι ἀνταπέδωκα τῷ ποιήσαντί μοι κακά, καὶ ὅπως μὴ γένηταί μοι ἐν τοῖς αἰῶσιν ἐπὶ τεσσαράκοντα ἔτη.

(38) Ταῦτα δὲ εἰπὼν ὁ Φίλιππος ηὔξατο λέγων· κύριέ μου Ἰησοῦ Χριστέ, ὁ πατὴρ τῶν αἰώνων, βασιλεῦ ὅλου τοῦ φωτός, ὁ σοφίσας ἡμᾶς ἐν τῇ σοφίᾳ σου, ὁ δεδωκὼς ὑμῖν τὴν ὑψηλὴν γνῶσιν, ὁ χαρισάμενος ἡμῖν τὴν βουλὴν τῆς ἀγαθότητός σου, ὁ μηδέποτε χωρισθεὶς ἡμῖν (sic)· σὺ εἶ ὁ αἴρων τὴν νόσον ἀπὸ τῶν καταφευγόντων εἰς σέ· σὺ εἶ ὁ δεδωκὼς ἡμῖν τὸν λόγον τοῦ ἐπιστρέψαι ἐπὶ σὲ τοὺς πλανωμένους· σὺ εἶ ὁ δεδωκὼς ἡμῖν σημεῖα καὶ τέρατα διὰ τοὺς ὀλιγοπίστους· σὺ εἶ ὁ παρέχων τὸν στέφανον ἐπὶ τῶν νικησάντων· σὺ τυγχάνεις ἡμῶν ἀγωνοθέτης, ὁ δωρησάμενος ἡμῖν τὸν στέφανον τῆς χαρᾶς, ὁ λαλῶν σὺν ἡμῖν ἵνα δυνηθείημεν ἀντιστῆναι τοῖς βλάπτουσιν ἡμᾶς· σὺ εἶ ὁ σπείρων καὶ θερίζων καὶ πληθύνων καὶ αὐξάνων καὶ ζωοποιῶν πάντας τοὺς ἰδίους δούλους σου· οἱ ἔλεγχοι καὶ αἱ ἀπειλαὶ ὑπάρχουσιν ἡμῖν βοήθεια καὶ δύναμις διὰ τοὺς ἐπιστρέφοντας ἐπὶ σὲ δι' ἡμῶν τῶν σῶν δούλων. ἐλθὲ κύριε καὶ δός μοι νίκης στέφανον ἐνώπιον τῶν ἀνθρώπων. μὴ ἐπικαλυψάτω (codex ἐπιλαμψάτω) με ὁ σκοτεινὸς αὐτῶν ἀὴρ μηδὲ κάπνος αὐτῶν καύσῃ τὴν μορφὴν τῆς ψυχῆς μου, ὅπως διαπεράσω τὰ ὕδατα τῆς ἀβύσσου καὶ μὴ βυδισθῶ ἐν αὐτοῖς. κύριέ μου Ἰησοῦ Χριστέ, μὴ εὕρῃ ὁ ἐχθρὸς τοῦ δύνασθαι κατηγορῆσαί μου ἐνώπιον σοῦ τοῦ ἀληθινοῦ κριτοῦ, ἀλλ' ἔνδυσόν με τὴν φωτεινήν σου στολήν, καὶ ..... Cetera perierunt.

His adiungamus nonnulla ex iis quae codex Baroccianus 180. ex iisdem desumpta actis praebet. Tenet is textus medium quiddam inter Parisiensem modo a nobis exscriptum et eum quem e duobus codicibus, altero Parisiensi altero Veneto, anno 1851. edidimus. Propius tamen et ipse ad antiquiorem horum actorum rationem in Parisiensi 1468. superstitem accedit necdum leopardo et hoedo humana voce loquentibus destitutus est.

Μαρτύριον τοῦ ἁγίου ἀποστόλου Φιλίππου.

Ὅτε[1] δὲ Φίλιππος ὁ τοῦ Χριστοῦ ἀπόστολος κατεκλείσθη ἐν τῷ ἱερῷ τῆς ἐχίδνης ὑπὸ τοῦ ἡγεμόνος, ὡσαύτως καὶ ὁ Βαρθολομαῖος καὶ ἡ Μαριάμνη καὶ ὁ λεόπαρδος καὶ ὁ ἔριφος, συνήχθησαν οἱ ἱερεῖς ἐπὶ τὸ αὐτὸ ὡς ἄνδρες ἑπτά, καὶ δραμόντες ἐπὶ τὸν ἀνθύπατον κατεβόουν· ὦ ἀνθύπατε τυραννογνόφε (cod. -γνάφε), ἐκδίκησον ἡμᾶς ἀπὸ τῶν ξένων ἀνθρώπων τῶν ἀπαιδεύτων καὶ φθορέων καὶ μάγων καὶ πλανώντων τοὺς ὄχλους. ἀφ' οὗ γὰρ ἐπεδήμησαν εἰς ἡμᾶς, ἐπλήσθη ἡ πόλις πάσης ἀχρήστου πράξεως αὐτῶν· ἀπέκτειναν δὲ καὶ τοὺς ὄφεις τοὺς υἱοὺς τῆς θέας ἡμῶν· ἔκλεισαν δὲ καὶ τὸ ἱερὸν ἡμῶν, καὶ ἠρήμωται ὁ βωμός, καὶ οὐχ εὑρήκαμεν οἶνον, ἵνα πιοῦσα ἡ ἔχιδνα ὑπνώσει· πολλαὶ δὲ νύμφαι καὶ γυναῖκες ἀπῆλθον πρὸς αὐτοὺς καὶ ἀφῆκαν τοὺς ἄνδρας. εἰ δὲ θέλεις γνῶναι ὅτι ὄντως μάγοι εἰσίν, βλέψον καὶ ἴδε τὸν λεόπαρδον καὶ τὸν ἔριφον ἀνθρωπίνως λαλοῦντα· ἀλλὰ καὶ ἡμᾶς θέλουσιν μαγεῦσαι, λέγοντες· ζήσατε ἐν ἁγνείᾳ, πιστεύσαντες τῷ θεῷ. πῶς δὲ καὶ εἰσῆλθον εἰς τὴν πόλιν; πῶς δὲ καὶ οἱ δράκοντες οὐκ ἐτύφλωσαν αὐτοὺς καὶ ἀνεῖλον; πῶς δὲ καὶ τὸ αἷμα αὐτῶν οὐκ ἔπιον, ἀλλὰ καὶ ὑπὸ τούτων τῶν μάγων κατεβλήθησαν; εἰ καὶ ταῦτά εἰσιν ἐν τέχνῃ μαγικῇ[2], ἐν ὅλῃ τῇ κτίσει οὐκ ἐφάνη οὕτως, ἀλλαγῆναι φύσιν καὶ φωνήν, ὅτι τὰ πετεινὰ πέτανται κατὰ τὸ ἴδιον εἶδος, καὶ τὰ τετράποδα καὶ τὰ κτήνη καὶ πᾶν ὅ ἐστιν ἐν τῇ ἰδίᾳ γενέσει. πῶς δὲ καὶ ὁ λεόπαρδος καὶ ὁ ἔριφος ὁμιλοῦσιν αὐτοῖς, ἐκπληττόμεθα.

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[1] Haec apud nos in sect. 17 incidunt

[2] Adde πεπραγμένα?

(18) Ἀκούσας δὲ ταῦτα ὁ ἀνθύπατος πλείω ἐξεκαύθη τῷ θυμῷ ὀργῆς τε καὶ ἀπειλῆς, καὶ (sequitur ἦν sed delendum videtnr) ὀργιζόμενος σφόδρα λέγει πρὸς τοὺς ἱερεῖς· τί ὅτι καὶ τὴν ἐμὴν γυναῖκα ἔχουσι μεθ' ἑαυτῶν; κἀκεῖθεν ξένα ῥήματα ὁμιλεῖ· καὶ πᾶσαν νύκταν (sic) εὐχομένη ξένῳ φωτὶ καταλάμπεται, καὶ ἀναστενάζουσα λέγει· ἦλθέν μοι τὸ ἀληθινὸν φῶς Ἰησοῦς. κἀγὼ δὲ ἐξελθὼν ἀπὸ τοῦ ἐμοῦ κοιτῶνος ἠθέλησα διὰ τῆς θυρίδος ἐνοπτρίσασθαι καὶ ἰδεῖν ὅπερ ἔλεγεν φῶς Ἰησοῦν, καὶ ὥσπερ ἀστραπὴ προσαπήντησέν μοι ὡς ἀποτυφλῶσαί με· καὶ ἐξ ἐκείνου τὴν γυναῖκά μου φοβοῦμαι διὰ τὸν φωτεινὸν αὐτῆς Ἰησοῦν. εἴπατέ μοι οὖν, ὦ ἱερεῖς, ὃ πράξω. οἱ δὲ εἶπαν· ἀνθύπατε, τάχα οὐκέτι ἐσμὲν ἱερεῖς· ἀφ' ἧς γὰρ συνέκλεισας αὐτούς, εὐχομένων αὐτῶν ὅλον τὸ ἱερὸν σαλεύεται ἐκ θεμελίων ἢ τάχα συμπίπτει.

(19) Τότε προσέταξεν ὁ ἀνθύπατος ἐξελθόντας ἐκ τοῦ ἱεροῦ τοὺς περὶ τὸν Φίλιππον ἀγαγεῖν εἰς τὸ βῆμα, εἰπὼν τοῖς δημίοις· ἀποδύσαντες τὸν Φίλιππον διερευνήσατε, ἀλλὰ καὶ ἀμφοτέρους, μήπως εὑρεθῇ τι αὐτῶν τῆς μαγίας (sic). ἀπέδυσαν οὖν πρῶτον τὸν Φίλιππον, εἶτα τὸν Βαρθολομαῖον. ἦλθον δὲ ἐπὶ τὴν Μαριάμνην, καὶ σύροντες αὐτὴν ἔλεγον· γυμνώσωμεν καὶ αὐτήν, ἵνα πάντες ἴδωσιν ὅτι γυνὴ οὖσα ἀνδράσιν ἐπακολουθεῖ· αὐτὴ γὰρ μάλιστα ἐν εὐπρεπείᾳ πάσας τὰς γυναῖκας ἀπατᾷ. καὶ λέγει ὁ τύραννος πρὸς τοὺς ἱερεῖς· κηρύξατε εἰς πᾶσαν τὴν πόλιν καὶ περικύκλῳ, ἵνα ἔλθωσιν πάντες οἱ ἄνδρες καὶ πᾶσαι αἱ γυναῖκες, ὅπως ἴδωσιν τὴν ἀσχημοσύνην αὐτῆς, καὶ μάθωσιν ὅτι ψεύδεται λέγουσα ὅτι οὐκ εἰμὶ γυνή, ἀλλ' ὡς ἀνὴρ συμπορεύεται, καὶ πάντως ὅτι μοιχεύεται ὑπ' αὐτῶν. ἐκέλευσεν δὲ κρεμασθῆναι τὸν Φίλιππον, καὶ τὰ σφυρὰ αὐτοῦ διατμηθῆναι, καὶ κομισθῆναι δέκα κόρακας σιδηροῦς, καὶ διαπείραντες τὰς πτέρνας αὐτοῦ ἀνακρεμάσασθε κατὰ κεφαλῆς ἀπέναντι τοῦ ἱεροῦ ἐπί τινος δένδρου· τὸν δὲ Βαρθολομαῖον ἐκτείνατε ἀπέναντι τοῦ Φιλίππου περονήσαντες τὰς χεῖρας αὐτοῦ· πορθμήσαντες (sic codex) ἐν τῷ τοίχῳ τοῦ ἱεροῦ τῆς πύλης ἐκτείνατε.

(20) Καὶ ἐγένετο οὕτως. ἐμειδίασαν δὲ ἀμφότεροι ἐνορῶντες ἀλλήλους ὅ τε Φίλιππος καὶ ὁ Βαρθολομαῖος, ὅτι ἦσαν ἀβασάνιστοι· αἱ γὰρ κολάσεις αὐτῶν ἦσαν βραβεῖα καὶ στέφανοι.

ὅτε δὲ καὶ τὴν Μαριάμνην ἀπέδυσαν, ἐνέβλεψαν ἵνα εἴδωσιν (sic) τὴν γύμνωσιν τοῦ σώματος αὐτῆς· καὶ ἰδοὺ ἠλλάγη εὐθέως ἡ ὁμοίωσις τοῦ σώματος αὐτῆς ἐνώπιον αὐτῆς, καὶ ὁ τύπος αὐτῆς ἐγένετο ὡς κιβωτὸς ὑελίνη γέμουσα φωτὸς καὶ πυρὸς ἔμπροσθεν αὐτῶν, καὶ οὐκ ἠδυνήθησαν ἔτι ἐγγίσαι κἂν τὸ σύνολον εἰς τὸν τόπον ἐν ᾧ ἐτύγχανεν, ἀλλὰ ἔφευγον ἅπαντες ἀπ' αὐτῆς.

(21) Ἐλάλησεν δὲ ὁ Φίλιππος μετὰ τοῦ Βαρθολομαίου τῇ Ἑβραϊκῇ διαλέκτῳ· ποῦ Ἰωάννης σήμερον; ἰδοὺ γὰρ ἡμεῖς ἀπολλύμεθα τοῦ σώματος, καὶ τίς που ὁ ὑπὲρ ἡμῶν εὐξάμενος; ὅτι ἰδοὺ καὶ εἰς τὴν Μαριάμνην ἐπεχείρησαν παρὰ τὸ καθῆκον· ἐβασάνισαν δὲ καὶ τὸν ἔριφον καὶ τὸν λεόπαρδον, καὶ ἰδοὺ πῦρ ἔρριψαν εἰς τὴν οἰκίαν τοῦ Στάχυος λέγοντες ὅτι καύσωμεν αὐτόν, ἐπειδὴ αὐτὸς ὑπεδέξατο αὐτούς. θέλεις οὖν, ὦ Βαρθολομαῖε, καὶ ἡμεῖς εἴπωμεν πῦρ ἐλθεῖν ἀπ' οὐρανοῦ καὶ κατακαύσωμεν αὐτούς;

(22) Ὡς δὲ ταῦτα ἦν λέγων ὁ Φίλιππος, ἰδοὺ Ἰωάννης εἰσῆλθεν εἰς τὴν πόλιν αὐτῶν (cod. corrupte τῶν), διακινῶν εἰς τὴν πλατεῖαν, καὶ ἠρώτησεν· τίνες οὗτοι οἱ ἄνθρωποι, καὶ διατί τιμωροῦνται; οἱ δὲ λέγουσιν αὐτῷ· μὴ οὐκ εἶ ἐκ τῆς πόλεως ἡμῶν; ἐμὲ (sic) ἐρωτᾷς περὶ τῶν ξένων τούτων, οἵτινες πολλοὺς ἠδίκησαν; ἔκλεισαν δὲ ἡμῶν καὶ τὰ (codex κατὰ pro καὶ τὰ) εἴδωλα, καὶ ἐν τῇ μαγίᾳ (ita codex) αὐτῶν ἀνεῖλον καὶ τοὺς ὄφεις καὶ τοὺς δράκοντας· πολλοὺς δὲ καὶ νεκροὺς ἤγειραν, οἵτινες κατέπληξαν ἡμᾶς πολλὰς κολάσεις ἐξηγούμενοι· ἔχουσι δὲ καὶ λεόπαρδον καὶ ἔριφον, καὶ φωνῇ ἀνθρωπίνῃ βοῶσι κατὰ μικρὸν λέγοντες· Χριστὲ μερὶς ἡμῶν ἡ ἁγία, καὶ τοῖς ὀπίσω ἑστῶτα ποσίν, τοῖς ἐμπροσθίοις τὰ πρόσωπα κατασφραγίζονται καὶ πρὸς ἄλληλα λέγουσιν· ἡ εἰρήνη τοῦ Χριστοῦ καὶ ὁ σταυρὸς μεθ' ὑμῶν. ἔχουσι δὲ κρεμάμενοι καὶ οὗτοι οἱ ξένοι πῦρ αἰτῆσαι ἐξ οὐρανοῦ καὶ καταχαῦσαι ἡμᾶς.

(23) Εἶτα λέγει Ἰωάννης· ἀπέλθωμεν, ὑποδείξατέ μοι αὐτούς. ἤγαγον οὖν τὸν Ἰωάννην ὡς συμπολίτην ὅπου ἦν ὁ Φίλιππος. ἦν δὲ ἐκεῖ πλῆθος ὄχλου καὶ ὁ ἀνθύπατος καὶ οἱ ἱερεῖς. καὶ ἰδὼν ὁ Φίλιππος τὸν Ἰωάννην εἶπεν τῷ Βαρθολομαίῳ Ἑβραϊστί· ἀδελφέ, Ἰωάννης ἦλθεν ὁ ἱερεὺς βαρέκ, ὅ ἐστι τὸ ὕδωρ τὸ

ζῶν. καὶ ὁ Ἰωάννης ἴδεν τὸν Φίλιππον κατὰ κεφαλῆς κρεμάμενον τῶν σφυρῶν καὶ τῶν πτερνῶν· ἴδεν δὲ καὶ τὸν Βαρθολομαῖον ἐκτεταμένον εἰς τὸν τοῖχον τοῦ ἱεροῦ, καὶ εἶπεν αὐτοῖς· τὸ μυστήριον (codex τοῦ μυστηρίου) τοῦ κρεμασθέντος ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ καὶ τοῦ διανεμηθέντος ἐν τῇ σφαίρᾳ τοῦ ἀέρος συνέστηκεν (sic; apud nos ex codicibus Parisiensi et Veneto ἔσται μεθ' ὑμῶν).

(24) Εἶπεν δὲ καὶ τοῖς ἀνθρώποις τῆς πόλεως ἐκείνης· ὦ ἄνθρωποι τῆς Ὀφιορύμου, πόση (cod. ὅση) ἐστὶν ἡ ἄνοια ὑμῶν, ἐν ᾗ ἐστέ· πόση ἐστὶν ἡ ἀνομία ἡ οὖσα μεθ' ὑμῶν. ἐπλανήθητε ἐν τῇ ὁδῷ τῆς πλάνης· πνέων ἔπνευσεν εἰς ὑμᾶς ὁ δράκων καὶ ἐτύφλωσεν ὑμᾶς τυφλοὺς τῇ ψυχῇ καὶ τυφλοὺς τῷ πνεύματι, καὶ ἐπλανήθητε ὑπὸ τοῦ θρησκευομένου ὑφ' ὑμῶν. ἐμβλέψατε εἰς πᾶσαν τὴν κτίσιν εἴτε ἐν τῇ γῇ εἴτε ἐν τοῖς ὕδασιν etc.

Exeunte sect. 25. post ἀφανίσω additur: διὰ τὸ ὀργίλον με εἶναι υἱὸν βροντῆς ὠνόμασέν με ὁ Ἰησοῦς.

Hebraica sect. 26 sic scripta sunt: σαβαλλῶν· προυμηνί· δουθαήλ· θαρσελί· ἀνναχαθαεῖ· ἀδώναβ βατελῶ τελωέ. Tum sequitur τουτέστιν· ὁ πατὴρ τοῦ Χριστοῦ, ὁ μόνος παντοκράτωρ, θεὲ ὃν φρίττουσιν οἱ πάντες αἰῶνες, ὁ δυνατὸς καὶ ἀπροσωπόληπτος δικαστής, οὗ τὸ ὄνομά ἐστιν ἐν πάσῃ δυναστείᾳ· αἰλωήλ· εὐλογητὸς εἰς τοὺς αἰῶνας etc.

(34) Νῦν οὖν ἀποπληρῶ τὸ προσταχθέν μοι, ὅτι ἐὰν μὴ στρέψητε τὰ κάτω εἰς τὰ ἄνω καὶ τὰ ἄνω εἰς τὰ κάτω, καὶ δεξιὰ εἰς ἀριστερὰ καὶ τὰ ἀριστερὰ εἰς δεξιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τοῦ θεοῦ. μὴ οὖν ὁμοιωθῆτε τῷ ἀντιπαρηλλαγμένῳ τύπῳ, ὅτι ὁ πᾶς κόσμος ἐνήλλακται καὶ πᾶσα ψυχὴ στρεφομένη εἰς σῶμα γίνεται ἐν λήθῃ τῶν ἐπουρανίων. ἡμεῖς δὲ ἔχοντες τὴν τῶν ἐπουρανίων δόξαν μὴ ζητήσωμεν τὸ (codex τὸν) ἔξω, ὅπερ ἐστὶν τὸ σῶμα, ὁ οἶκος τῆς δουλείας.

(36) - - βαδίζουσαι ἀνὰ δύο δύο· καὶ μὴ ὁμιλήτωσαν μετὰ νεανίσκων, ἵνα μὴ πειράσει αὐτὰς ὁ σατανᾶς· ὁ ὄφις γάρ ἐστιν ἕρπων, καὶ ἐποίησεν τὸν Ἀδὰμ ὀλισθῆναι εἰς θάνατον. οὕτως πάλιν ἔσται ἐν τῷ καιρῷ τούτῳ· ἔσται γὰρ ὁ χρόνος καὶ καιρὸς πονηρός. πολλαὶ γυναῖκες καὶ ἄνδρες καταλείψουσιν τὸ ἔργον

τοῦ γάμου, καὶ ἔσονται [αἱ] μὲν ἐν τῷ ὀνόματι τῆς παρθενίας, ὅλως μὴ γινώσκουσαι ὄνομα παρθενίας καὶ ὅτι ἔχει μεγάλην σφραγῖδα καὶ ἔνδοξον. πολλοὶ δὲ ἄνδρες ἔσονται ἐν τῷ καιρῷ ἐκείνῳ ἐν λόγῳ μόνον, ἀλλ' οὐκ ἐν τῇ δυνάμει αὐτοῦ (ita codex)· παρθενίαν γὰρ ἀσκήσουσιν τοῖς μέλεσιν τῆς σαρκός, πορνεύσουσιν δὲ ἐν τῇ καρδίᾳ αὐτῶν, καὶ ἡ πορνεία τῶν ὀφθαλμῶν αὐτῶν (codex ὑμῶν) πληθυνθήσεται ὡς κατακλυσμός. θελήσουσιν μᾶλλον ἀκούειν ἐν ταῖς πειθαναῖς ᾠδαῖς[1], καὶ ἐρεθισθήσονται ἐν ταῖς ἡδοναῖς καὶ ἐπιλάθωνται τῆς γνώσεως τοῦ εὐαγγελίου, καὶ πληρωθήσονται αἱ καρδίαι αὐτῶν κενοτέραις (ita codex, nescio an praestet καινοτέραις reponere) ὑπερηφανίαις, εὑρεθήσονται δὲ ἐσθίοντες καὶ πίνοντες ἐν τῇ αὐτῶν (codex τῇ ἐν αὐτῷ) πανουργίᾳ· ἐπιλησθήσονται γὰρ τῆς ἁγίας ἐντολῆς καὶ ἀθετήσουσιν αὐτήν. διεστραμμένη ἐστὶν ἡ γενεὰ ἐκείνη, ἀλλὰ μακάριός ἐστιν ὁ ἀναχωρῶν εἰς τὰ ταμία (sic codex) αὐτοῦ, ὅτι οἱ ἱκανοὶ (codex ὅτι οἱκανοὶ) ἔσονται ἀναπαυόμενοι ἐν δόξῃ ἀπὸ τῆς ἀπειλῆς τοῦ σώματος αὐτῶν. οὐκ οἶδας, ὦ Βαρθολομαῖε, ὅτι ὁ λόγος τοῦ κυρίου ἡμῶν ζωή ἐστιν ἀληθινὴ καὶ γνῶσις; εἶπεν γὰρ διδάσκων ἡμᾶς ὅτι πᾶς ὁ ἐμβλέψας εἰς γυναῖκα τοῦ πλησίον αὐτοῦ καὶ ἐπιθυμήσας αὐτὴν ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. καὶ ὁ κορυφαῖος δὲ Πέτρος ἔφυγεν ἐκ προσώπου γυναικός· τὴν γὰρ θυγατέραν (ita) αὐτοῦ εὔοπτον οὖσαν[2] .... ἐπὶ τῇ εὐμορφίᾳ. καὶ ὁ μακαριώτατος Πέτρος ηὔξατο, καὶ ἐγένετο ἐν παραλύσει ἡ θυγάτηρ αὐτοῦ. ἆρα οὖν ἡ ἐπιθυμία ἡ ἐν τοῖς ὀφθαλμοῖς πορνεία ἐστίν; ναί. εἶδεν γάρ, φησίν, Εὔα τὸ φυτὸν ὅτι ὡραῖόν ἐστιν τοῖς ὀφθαλμοῖς τοῦ κατανοῆσαι καὶ καλὸν εἰς βρῶσιν. ἰδοὺ οὖν ὅτι ἡ ἐπιθυμία τῶν ὀφθαλμῶν ὁδηγός ἐστιν τῆς μοιχίας (sic), καὶ αὕτη ἐστὶν ἡ ἀπατήσασα τὴν καρδίαν Εὔας. πᾶν δὲ φυτὸν ἐὰν τμηθῇ μόνον, μείνῃ δὲ εἰς τὴν γῆν ἡ ῥίζα, πάλιν φύεται. ἐκριζώσατε οὖν τὴν ἐπιθυμίαν

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[1] Codex habet πηθανεωδεσει. Ex hoc scripturae monstro clarum erit quantopere textus corruptus sit. Certe locis haud paucis quae descripsimus emendationem sibi poscere videntur.

[2] Codex pergit καὶ ἤδη γεγενῆσθαι (scriptum est ἤδει γεγενεῖσθαι) quae corrupta vel imperfecta esse apparet.

τῆς καρδίας, ἵνα φαιδροῖς ὄμμασιν ἴδητε τὸν Χριστόν. ταῦτα εἰπὼν πρὸς τὸν λαὸν στραφεὶς λέγει τῷ Βαρθολομαίῳ· τὴν ἐκκλησίαν ἣν μέλλεις οἰκοδομεῖν, οὕτως οἰκοδόμησον, ἔχουσάν τιναν (sic) μεσότοιχον, μήποτε σκοτισθῶσιν αἱ προσευχαὶ τῶν νεοφύτων ἐν τῇ ὁράσει τῶν ὀφθαλμῶν, καὶ ἡ ὑπακοὴ τῶν παρθένων ἔστω ἁγία καὶ μόναι ἡσυχαζέτωσαν, ἐν δὲ ταῖς προόδοις βαδιζέτωσαν δύο δύο. ἐχέτω οὖν ἡ παρθενία αὐτῶν τὴν τάξιν σεμνήν, ἵνα ἡ ψυχὴ αὐτῶν δοξασθῇ ἐν τοῖς ὑψίστοις, μήποτε ὁ κόσμος αὐτῶν ἔσται κενός. οὕτως οὖν κήρυξον ἁγιασμόν. λέγει ὁ Βαρθολομαῖος τῷ Φιλίππῳ· διατί τῷ καιρῷ ἐκείνῳ, ἐν ᾧ ὑπῆρχεν μεθ' ἡμῶν ὁ σωτήρ, οὐ διεχώρισεν ἡμᾶς ἀπὸ τῶν παρθένων μέχρις ἡμέρας μιᾶς; λέγει ὁ Φίλιππος· οὐκ οἶδας, ὦ Βαρθολομαῖε, ὅτι ὅτε ὁ ἥλιος λάμπει (codex λαμβάνει) ὅλος ὁ κόσμος πληροῦται τοῦ φωτός; δύνοντος δὲ αὐτοῦ ἁπλοῦται τὸ σκότος, καὶ τὰ θηρία ἐξέρχονται. οὗτός ἐστιν καὶ ὁ ἡμέτερος τύπος· ὅτε ἦν μεθ' ἡμῶν ὁ Ἰησοῦς, πάντες ἦμεν ἐν τῇ δόξῃ αὐτοῦ, καὶ ἡ χάρις ἡμῶν καὶ ἡ δωρεὰ ἦν κύκλῳ ἡμῶν, καὶ νοεροὶ ἦμεν τῇ καρδίᾳ, καὶ οὐκ ἠδύνατο οὐδεμία σκιὰ οἰκῆσαι ἐν καρδίᾳ ἡμῶν ἕνεκεν ἁμαρτίας· νῦν δὲ ἐν οὐρανοῖς ἐστὶν παρὰ τῷ πατρί, καὶ οὐ καταλείπει ἡμᾶς. πολλοὶ δὲ ἐλεύσονται ἐπενδύμασιν ψευδέσιν, λέγοντες ὅτι λατρεύομεν ἐν τῇ διακονίᾳ τῇ ἁγίᾳ, καὶ ἡ λατρεία αὐτῶν ἐστὶν μετὰ τῶν εἰδώλων, καὶ καταλείψουσιν τὰς παραδεδομένας αὐτοῖς ἐντολάς. Iam sequuntur quae accurate textui nostro respondent initio sectionis 37 scripto: σὺ δὲ ὦ Βαρθολομαῖε γενοῦ καλὸς δοκιμαστής, καὶ δὸς τὰς παραγγελίας ταύτας etc. In iis vero quae ad finem actorum leguntur magna rursus utriusque textus differentia est.

III. AD
ACTA THOMAE.

In libro bibliothecae Regiae Monacensis (apud Ign. Hardt. cod. Gr. 252.) praeter alias reliquias litteris uncialibus scriptas inveni quae extremo capite actuum Thomae

olim legebantur. Quae quum a textu ad finem libri ἡ τελείωσις θωμᾶ τοῦ ἀποστόλου a nobis edito satis differant, passim vero ad Latinas Abdiae historias tantopere accedant ut ex simillimo fonte Graeco Pseudo-Abdias Latina sua hausisse censendus sit, adponam hoc loco quae e litura codicis Monacensis eruere mihi contigit. Hoc autem ita faciam ut manifesta vitia statim corrigam, postquam ipsa codicis scriptura in Anecdotis meis sacr. et profan. 1861. pag. 238 sq. fideliter exhibita est.

σιν αὐτοῖς ἐποιεῖτο. Συνέβη δὲ οὐ μετὰ πολὺν χρόνον ἕνα τῶν παίδων μισδαίου πληγῆναι ὑπὸ δαίμονος. καὶ οὐδεὶς ἠδυνήθη θεραπεῦσαι αὐτόν· πάνυ γὰρ ἦν χαλεπὸς ὁ δαίμων: ἐνεθυμήθη δὲ μισδέος[1] ὁ βασιλεὺς ἀνοῖξαι τὸν τάφον: καὶ ἄρας τῶν ὀστέων .....[2] τοῦ ἀποστόλου θωμᾶ --[3] τράχηλον τοῦ υἱοῦ μου καὶ θεραπευθήσεται[4]. ἀπήει[5] οὖν ποιῆσαι ὃ ἐνεθυμήθη ὁ μισδέος ὁ βασιλεύς. ὁ δὲ ἀπόστολος θωμᾶς ἐπιφανεὶς αὐτῷ εἶπεν· εἰς ζῶντας οὐκ ἐπίστευσας, καὶ εἰς νεκροὺς πιστεύεις; πλὴν μὴ φοβοῦ, ἐπεὶ σπλαγχνίζεται εἰς σὲ καὶ ἐλεήσει σε ὁ κύριος ἰησοῦς χριστὸς διὰ τὴν αὐτοῦ χρηστότητα[6]. ἀπελθὼν δὲ καὶ ἀνοίξας οὐχ εὗρεν ὀστέα ἐκεῖ· εἷς γὰρ τῶν ἀδελφῶν κλέψας τὸ λείψανον τοῦ μακαρίου ἀπήνεγκεν εἰς τὴν μεσοποταμίαν[7]. ἀπὸ δὲ τοῦ τόπου τοῦ μνημείου, ἔνθα τὰ ὀστᾶ ἔκειτο, χοῦν λαβὼν περιέθη-

[1] Codex h. l. μισδέως, antea μισδαίου.

[2] Octo litterae interiectae videntur. Possis coniicere τοῦ σώματος, sed fere αυτου mihi videbar assequi sequentibus tribus litteris ut επι.

[3] Periit versus; et iam is qui praecedit, ποστολου θωμα, tegumento libri obtectus est. Simile quid ut θήσω ἐπὶ τὸν scriptum erat.

[4] Confer ad haec Ps. Abd. XXV: „*Quibus addidit dominus hanc gratiam, ut cum Mesdei filius correptus esset a daemonio, nec quisquam qui eum sanaret posset inveniri, successit huiusmodi Mesdeo sententia ut diceret: Vado et aperio sepulchrum, et tollens ossa de corpore apostoli suspendam filio meo, et curabitur.*"

[5] Codex ἀπείει.

[6] Confer huc l. l. *Ascendebat igitur secundum cogitationes Mesdeus ad montem, et revelavit ei se Thomas dicens: In viventes non credidisti, et in mortuos credis? Sed ne timeas; miserebitur et tui dominus Iesus, et exhibebit tibi viscera misericordiae suae propter bonitatem suam.*

[7] Pergit Latinus textus sic: *Verum ubi adscendit Mesdeus, reserato sepulchro ossa invenire non potuit; quia iampridem reliquias sanctas quidam de fratribus rapuerant et in urbe Edessa sepelierant.*

κεν τῷ υἱῷ αὐτοῦ καὶ εἶπεν· πιστεύω [εἰς] σὲ χριστὲ νῦν, ὅτι[8] κα[τέλιπέν με ἐκεῖ]νος ὁ ταράσσων τοὺς ἀνθρώπους καὶ ἀντικείμενος αὐτοῖς, ἵνα μὴ ἴδωσίν σε[9]. καὶ κρεμάσαντος αὐτοῦ τῷ παιδί, ὑγιὴς ὁ παῖς ἐγένετο[10]: συνηθροίζετο (cod. συνειθρύζετο) δὲ καὶ μισδέος ὁ βασιλεὺς μετὰ τῶν ἀδελφῶν καὶ ὑπέκλινεν τὴν κεφαλὴν αὐτοῦ ὑπὸ τὰς χεῖρας σιφόρου: ἔλεγεν δὲ τοῖς ἀδελφοῖς ὁ σίφορ· εὔχεσθε ὑπὲρ τοῦ μισδαίου (sic h. l.) τοῦ βασιλέως, ἵνα παρὰ ἰησοῦ χριστοῦ εὐσπλαγχνίαν δέξηται, καὶ ἀμνησικακήσει (cod. ἀμνησικακεῖσι) αὐτῷ. πάντες δὲ ἐν συμφωνίᾳ χαίροντες ὑπὲρ αὐτοῦ προσευχὴν ἐποιοῦντο. ὁ δὲ φιλάνθρωπος δεσπότης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευ[όντων παρεῖχεν τῷ][11] μισδέῳ τὴν εἰς αὐτὸν ἐλπίδα. ὑπήγετο οὖν μετὰ τοῦ πλήθους τῶν πιστευόντων, δοξάζων πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα· ᾧ κράτος καὶ μεγαλοπρέπεια νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.[12]

Eundem de ultimis Thomae rebus tractatum codex Bodleianus (Clarke 43) continet, ita tamen ut quae gnosticae originis vestigia in nostro textu Parisiensi supersunt consulto exstincta videantur. Legitur enim ibi sic:

Μαρτύριον τοῦ ἁγίου καὶ πανευφήμου ἀποστόλου θωμᾶ.

Ἐξελθόντος δὲ τοῦ ἀποστόλου κατὰ τὴν πρόσταξιν τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ ὤφθη αὐτῷ ὁ

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[8] ὅτι scribendum videbatur, quamquam ex codice οτε exscripsimus.

[9] Pseudo-Abdias pergit: *Ea tamen quaecunque rex in sepulchro reperit humi vel stercoris, supra quae iacuerant reliquiae apostoli, auferens Mesdeus et alligans filio suo ait: Credo tibi Christe nunc, quia recessit a me ille qui hominum turbat affectus, ne ad te visendum summa properatione contendam* (corrigendum videtur *contendant*).

[10] Cf. ad haec cum reliquis ea quae apud Pseudo-Abdiam sequuntur: *Itaque ubi suspendit illa puero, statim sanatus est ex illa hora. Et factum est gaudium magnum inter fratres super conversione regis ad regem coelestem Christum Iesum: cui honor et gloria in perpetua saecula, Amen.*

[11] Ita fere quae periere supplenda sunt.

[12] (cf. apud nos sect. 17. p. 204) Ceterum in reliquiis eiusdem codicis palimpsestis etiam aliam actorum Thomae partem invenimus cum ipso actorum initio coniunctam hunc in modum: πρᾶξις τοῦ ἁγίου θωμᾶ τοῦ ἀποστόλου· ὅτε τὸ ἐν οὐρανοῖς παλάτιον ᾠκοδόμησεν (cod. ὀκωδώμησεν). Κατ' ἐκεῖνον τὸν καιρὸν ἦσαν πάντες οἱ ἀπόστολοι ἐν ἱεροσολύμοις, καὶ διεῖλαν (cod. διῆλαν) τὰ κλίματα (cod. κλήμ.) τῆς οἰκουμένης, καὶ ἔβαλον κλήρους.

κύριος εἰρηκὼς αὐτῷ· εἰρήνη σοί, μαθητά μου καὶ ἀπόστολε. πεσὼν δὲ ὁ ἀπόστολος κατὰ πρόσωπον ἐπὶ τὴν γῆν ἐδέετο τοῦ κυρίου ὅπως ἀποκαλύψῃ αὐτῷ τὰ περὶ τῆς τιμίας αὐτοῦ ἐξόδου. εἰρήκει δὲ αὐτῷ ὁ κύριος ὅτι μισδαῖος ποιεῖται κατὰ σοῦ σκέψιν τοῦ τάχιόν σε ἀπολέσαι· ἀλλ' ἰδοὺ ἔρχεται πρός με. καὶ κατασφραγίσας αὐτὸν ἀνῆλθεν εἰς τοὺς οὐρανούς. ὁ δὲ ἀπόστολος ἐδίδασκεν τῷ λαῷ, καὶ προσετίθετο ἡ ποίμνη τοῦ χριστοῦ. τινὲς δὲ μισόχριστοι ἄνδρες διέβαλον αὐτὸν πρὸς τὸν βασιλέα μισδέον, λέγοντες ὅτι ἀπόλεσον τὸν μάγον τοῦτον τὸν καταλυμηνάμενον καὶ ἀπατῶντα τὸν λαὸν ἐπὶ νέῳ θεῷ ἑνὶ ὃν κηρύσσει, ἔτι δὲ καὶ τῇ σῇ δεσποίνῃ καὶ τῷ σῷ υἱῷ*. ταῦτα ἀκούσας μισδέος ἀνεξετάστως ἐκέλευσεν συλλαβέσθαι αὐτὸν καὶ ἐν τῇ φυλακῇ ἐγκλεῖσαι. οἱ δὲ τάχιον ποιήσαντες τὸ προσταχθὲν αὐτοῖς ἔβαλον αὐτὸν ἐν φυλακῇ σφραγίσαντες. ἀκούσασαι δὲ αἱ πιστεύσασαι γυναῖκες τῷ θεῷ ὅτι ἰούδας[1] συνεκλείσθη, δώσασαι [πρὸς] τοὺς τηροῦντας (cod. τηρῶντας) φύλακας χρήματα πολλὰ εἰσίεσαν (sic) πρὸς αὐτὸν ἐν τῇ εἱρκτῇ. ὁ δὲ ἀπόστολος λέγει [πρὸς] αὐτάς· θυγατέρες μου, δοῦλαι ἰησοῦ χριστοῦ, ἀκούσατέ μου. ἐν τῇ τελευταίᾳ μου ἡμέρᾳ ὑμῖν ἀποστέλλω τὸν λόγον μου τοῦ μὴ λαλῆσαι ἔτι ἐν σώματι· ἰδοὺ γὰρ αἴρομαι ἄνω πρὸς τὸν κύριόν μου ἰησοῦν χριστὸν τὸν ἐλεήσαντά με, τὸν ταπεινώσαντα ἑαυτὸν ἄχρι τῆς ἐμῆς μικρότητος. χαίρω δὲ ὅτι ὁ καιρὸς ἐγγὺς τῆς ἀπαλλαγῆς μου ἐνταῦθα, ὅπως ἀπελθὼν ἀπολάβω μου τὸν μισθὸν ἐν τέλει· δίκαιος γάρ ἐστιν ὁ ἐμὸς δεσπότης. Πληρώσας δὲ πρὸς αὐτὰς τὸν λόγον εἶπεν· ὁ σωτήρ μου ὁ ὑπομείνας πολλὰ δι' ἡμᾶς, γενέσθωσαν τὰ ἐλέη σου ἐφ' ἡμᾶς. καὶ ἀπέλυσεν αὐτὰς εἰπών· ἡ χάρις τοῦ ἁγίου πνεύματος ἔσται μεθ' ὑμῶν. ἐκεῖναι δὲ ἐλυποῦντο καὶ ἔκλαιον, εἰδυῖαι ὅτι ἔμελλεν ἀπολέσαι αὐτὸν μισδαῖος ὁ βασιλεύς. ὁ δὲ ἰούδας[2] ἤκουσεν τοὺς φύλακας πρὸς ἑαυτοὺς μαχομένους καὶ λέγοντας· ἔτι ἀπέλθωμεν καὶ ἀναγγείλωμεν τῷ βασιλεῖ ὅτι ἡ γυνή σου καὶ ὁ υἱός σου ἀπέρχονται πρὸς τὴν φυλακὴν ἐπὶ τὸν μάγον τοῦτον, καὶ δι' αὐτοὺς

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* Deest verbum.

[1] Ut hoc loco etiam infra semel *Iudas* pro *Thoma* per errorem scriptum est.

[2] Corrigendum Θωμᾶς. Ab hoc inde loco cf. textum Par. pag. 236. sect. 8.

ἀπολέσει αὐτὸν ἐν τάχει. ἅμα δὲ καὶ ἕωθεν ἀναστάντες ἀπῆλθον πρὸς μισδέον τὸν βασιλέα καὶ εἶπον· ἀπόλυσον δέσποτα τὸν φαρμακὸν ἐκεῖνον, ἢ ἀλλαχοῦ φρουρηθῆναι κέλευσον. οὓς γὰρ ἡ σὴ εὐτυχότης δεσμώτας συνέσχεν[3], κλείσαντες δὲ ἐν ὥρᾳ τὰς θύρας ἀσφαλισάμενοι, διεγειρόμενοι ἀνεῳγμένας αὐτὰς εὑρίσκομεν· ἀλλὰ καὶ ἡ γυνή σου καὶ ὁ υἱός σου μετὰ τῶν λοιπῶν ἐκείνων οὐκ ἀφίστανται τοῦ ἀνδρός. Ταῦτα δὲ ἀκούσας ὁ βασιλεὺς ἦλθεν ἐπισκεψάμενος (sic codex) τὰς σφραγῖδας, ἃς περιβεβλήκει ταῖς θύραις, καὶ εὗρεν αὐτὰς ὥσπερ ἦσαν. λέγει οὖν τοῖς δεσμοφύλαξιν· τί οὖν ψεύδεσθε; καὶ γὰρ αἱ σφραγῖδες αὗται σῷαι διατελοῦσιν, καὶ πῶς λέγετε τὴν τερτίαν καὶ μυγδονίαν ἅμα τῷ υἱῷ μου εἰσέρχεσθαι ἐν τῷ δεσμωτηρίῳ; καὶ οἱ φύλακες εἶπον· ἡμεῖς τὰ ἀληθῆ εἴπαμέν σοι, βασιλεῦ. μετὰ δὲ ταῦτα εἰσῆλθεν ὁ βασιλεὺς εἰς τὸ δεσμωτήριον καὶ μετεπέμψατο τὸν ἀπόστολον. Ἐλθόντος δὲ αὐτοῦ, ἀποζώσαντες αὐτὸν ἔστησαν πρὸ τοῦ βήματος. ὁ δὲ βασιλεύς[4] εἶπεν· δοῦλος ὑπάρχεις ἢ ἐλεύθερος; καὶ ὁ θωμᾶς· ἑνός εἰμι δοῦλος· σὺ τὴν κατ' ἐμοῦ ἐξουσίαν οὐκ ἔχεις οὐδ' ὅλως. καὶ φησὶν ὁ μισδαῖος· δραπετεύσας εἰς ταύτην ἀφίκου τὴν χώραν; καὶ ὁ θωμᾶς· ἦλθον ἐνταῦθα ἵνα πολλοὺς σώσω, κἀγὼ διὰ τῶν χειρῶν σου ἀποστῶ ἀπὸ τοῦ σώματός μου. λέγει πρὸς αὐτὸν ὁ μισδαῖος· τίς σου ἐστὶν ὁ δεσπότης; καὶ τί αὐτοῦ τὸ ὄνομα; καὶ ἐκ ποίας χώρας ὑπάρχεις; καὶ ὁ θωμᾶς· οὐ δύνασαι ἀκοῦσαι τὸ ἀληθινὸν ὄνομα αὐτοῦ ἐν τῷ καιρῷ τούτῳ. λέγω δέ σοι τὸ πρόσκαιρον αὐτοῦ (potius αὐτῷ?) ἐπιτεθὲν[5] ὄνομα· ἰησοῦς ἐστὶν ὁ χριστός. καὶ ὁ μισδαῖός φησιν· ἐγὼ οὐκ ἠπείχθην[6] σε ἀπολέσαι, ἀλλ' ἠνεσχόμην· σὺ δὲ ἐπίδοσιν[7] ἐποιήσω τῶν σῶν ἔργων, ὥστε τὰ φάρμακά σου ἀκουσθῆναι ἐν πάσῃ χώρᾳ. ἀλλὰ καὶ νῦν πράξω τὸ κατὰ σοῦ τέλος, ἵνα σου τὰ φάρμακα συναπόληται καὶ καθαριεύσῃ[8] ἡμῶν

[3] Haec ita in codice scripta sunt; at vix integra sunt.

[4] Huc confer sect. 4. apud nos.

[5] Male typis exscriptum pag. 237. ἐπιτηθὲν.

[6] ἠπείχθην: codex ἠπήχθην. Eandem scripturam etiam Parisiensis codex praebet, quae et ipsa ἠπείχθην non ἀπήχθην corrigenda erat.

[7] ita codex; Parisiensis ἀπόδοσιν.

[8] ita scriptum est; rectius vel certe usitatius Parisiensis καθαρεύσῃ.

τὸ ἔθνος. καὶ ὁ θωμᾶς ἔφη· ταῦτα ἃ λέγεις (cod. λέγει) φάρμακα εὖ ἔσται μοι καὶ τῶν ἐντεῦθεν μηδέποτε ἀφιστάμενα ἔσται. Λεγομένων[9] δὲ τούτων ὁ μισδαῖος ἐβουλεύετο ποίῳ τρόπῳ φονεύσει τὸν ἀπόστολον· ἐφοβεῖτο γὰρ τὸν περιεστῶτα λαὸν τῶν πιστευσάντων. καὶ ἀναστὰς παρέλαβεν τὸν θωμᾶν ἔξω τῆς πόλεως· συνηκολούθουν δὲ αὐτῷ ὀλίγοι στρατιῶται μεθ' ὅπλων. οἱ δὲ ὄχλοι ὑπενόουν τὸν βασιλέα βουλεύεσθαι περὶ αὐτοῦ, καὶ ἑστῶτες προσεῖχον αὐτῷ. ὡς δὲ προῆλθον τρία στάδια, παρέδωκεν αὐτὸν στρατιώταις τέσσαρσιν καὶ ἑνὶ τῶν πολεμαρχῶν, προστάξας αὐτοῖς εἰς ὄρος αὐτὸν λογχιάσαι· αὐτὸς δὲ εἰς τὴν πόλιν ὑπέστρεφεν. Οἱ δὲ[10] παρόντες ἔτρεχον ἐπὶ τὸν θωμᾶν ἁρπάσαι αὐτὸν προθυμούμενοι· αὐτὸς δὲ ἐπήγετο (Par. ἀπήγετο) συμπαρομαρτούντων αὐτῷ τῶν στρατιωτῶν, ἀνὰ δύο ἐπ' ἀμφότερα μέρη ....[11] καὶ ἅμα βαδίζων ὁ θωμᾶς ἔλεγεν· ὦ τὰ κρύφιά σου μυστήρια, ἰησοῦ, ὅτι μέχρι τῆς τοῦ βίου τελευτῆς ἐν ἡμῖν πληροῦνται· ὦ τοῦ πλούτου τῆς χάριτός σου ...[12] ἰδοὺ γὰρ πῶς τέσσαρες διειλήφασίν με· ἐπειδήπερ ἐκ τῶν τεσσάρων στοιχείων (his fragmentum exit).

IV.

ACTA PETRI ET ANDREAE

EX

COD. BAROCC. 180.

Πράξεις[1] τῶν ἁγίων ἀποστόλων Πέτρου καὶ Ἀνδρέου.

Ἐγένετο ὡς ἐξῆλθεν ὁ ἀπόστολος τοῦ Χριστοῦ Ἀνδρέας ἔξω

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9 His verbis sectio 5. apud nos incipit.

10 Haec sectioni 6. respondent.

11 Sequuntur haec: μεταχαιχειρισάμενον τὰς φλαμίας (sic) τοῦ πολεμάρχου· ταῖς χερσὶν αὐτῶν κατέχοντες, quae admodum corrupta esse apparet. Parisiensis scriptura est: μεταχεχειρισμένοι διὰ φαρμακίας, τοῦ πολεμάρχου τῆς χειρὸς αὐτὸν κατέχοντος.

12 Sequuntur rursus corrupta: συγχωρεῖς ἡμῖν τοῦ κατὰ σώματος πόθου. Parisiensis: ὅτι μέχρι τῆς τ. βι. τελ. ἐν ἡμ. πληροῦται ὁ πλοῦτος τῆς χαρ. σου ἐκεῖνος, ὃς οὐ συγχωρεῖ ἡμῖν ἔσεσθαι κατὰ τὸ σῶμα ἀπαθεῖς.

1 Codex πράξις, hoc accentu.

τῆς πόλεως τῶν ἀνθρωποφάγων, καὶ ἰδοὺ νεφέλη φωτεινὴ ἥρπασεν αὐτόν, καὶ τοῦτον ἀπένεγκεν (sic) ἐν τῷ ὄρει οὗ ἦν Πέτρος καὶ Ματθείας καὶ Ἀλέξανδρος καθεζόμενοι. ὁ δὲ ἰδὼν αὐτούς, ἠσπάσαντο αὐτὸν μετὰ πολλῆς χαρᾶς. τότε λέγει αὐτῷ ὁ Πέτρος· τί σοι γέγονεν, ἀδελφὲ Ἀνδρέα; ἄραγε ἔσπειρας τὸν λόγον τῆς ἀληθείας ἐν τῇ χώρᾳ τῶν ἀνθρωποφάγων ἢ οὔ; λέγει αὐτῷ Ἀνδρέας· ναί, πάτερ Πέτρε, δι' εὐχῶν σου· ἀλλὰ πολλὰ κακά μοι ἔδειξαν[2] οἱ ἄνδρες τῆς πόλεως ἐκείνης. ἔσυρον γάρ με ἐν τῇ πλατείᾳ οἱ ἄνδρες τῆς πόλεως ἐκείνης ἡμέρας τρεῖς, ὥστε τὸ αἷμά μου μολῦναι (cod. μολύναι) τὴν πλατεῖαν ὅλην. λέγει αὐτῷ ὁ Πέτρος· ἀνδρίζου ἐν κυρίῳ, ἀδελφὲ Ἀνδρέα, καὶ δεῦρο ἀνάπαυσαι (cod. -σε) ἐκ τοῦ κόπου σου. ὁ γὰρ γεωργὸς ὁ καλὸς ἐὰν πονικῶς (cod. πονικὸς, sed saepissime ο et ω confundit) γεωργήσει τὴν γῆν, καὶ καρπὸν φέρει, καὶ εὐθέως πᾶς ὁ κόπος αὐτοῦ εἰς χαρὰν γενήσεται· εἰ δὲ κοπιάσει καὶ οὐ καρποφορήσῃ (cod. -ρίσῃ) ἡ χώρα αὐτοῦ, διπλοῦν ἔχει τὸν κόπον.

Ταῦτα δὲ αὐτοῦ λέγοντος ἐφάνη αὐτοῖς ὁ κύριος Ἰησοῦς Χριστὸς ἐν μορφῇ παιδίου καὶ λέγει αὐτοῖς· χαῖρε, Πέτρε ἐπίσκοπε ὅλης τῆς ἐκκλησίας μου· χαῖρε, Ἀνδρέα. οἱ συνκληρονόμοι μου, ἀνδρίζεσθε καὶ ἀγωνίζεσθε ὑπὲρ τῆς ἀνθρωπότητος. ἀμὴν γὰρ λέγω ὑμῖν, κόπους ὑπομένετε ἐν τῷ κόσμῳ τούτῳ ὑπὲρ τῆς ἀνθρωπότητος .....[3] ἐν μιᾷ ὥρᾳ ἀνέσεως ἐν τῇ βασιλείᾳ τοῦ πατρός μου. ἀναστάντες οὖν πορεύεσθε ἐν τῇ πόλει τῶν βαρβάρων καὶ κηρύξατε ἐν αὐτῇ, κἀγὼ ἔσομαι μεθ' ὑμῶν ἐν τοῖς θαύμασιν[4] τοῖς γινομένοις ἐν αὐτῇ διὰ τῶν χειρῶν ὑμῶν. ἀσπασάμενος δὲ αὐτοὺς ὁ κύριος Ἰησοῦς ἀνῆλθεν εἰς τοὺς οὐρανοὺς ἐν δόξῃ.

Πέτρος δὲ καὶ Ἀνδρέας καὶ Ἀλέξανδρος καὶ Ῥοῦφος καὶ Ματθείας ἐπορεύθησαν εἰς τὴν πόλιν τῶν βαρβάρων. ἐγγισάντων δὲ αὐτῶν τῇ πόλει, ἀποκριθεὶς (cod. add δὲ) ὁ Ἀνδρέας εἶπεν τῷ Πέτρῳ· πάτερ Πέτρε, ἄραγε ἔχομεν (cod. ἔχωμεν) πάλιν κό-

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[2] ita exscripsi. Woogius ἐνέδειξαν. Nescio uter nostrum falsus sit.

[3] Quae h. l. exciderunt, ita fere cum Woogio supplenda erunt: ἀλλὰ θαρσεῖτε, ἐγὼ ἀναπαύσω ὑμᾶς.

[4] ita codex, non θαυμασίοις, quod Woogius dedit.

πους ὑπομεῖναι ἐν τῇ πόλει ταύτῃ ὡς καὶ ἐν τῇ χώρᾳ τῶν ἀνθρωποφάγων; λέγει αὐτῷ Πέτρος· οὐκ οἶδα. ἀλλ' ἰδοὺ ἔστιν (hoc acc. ipse cod.) γέρων ἔμπροσθεν ἡμῶν σπείρων ἐν τῷ ἀγρῷ αὐτοῦ. ἐὰν φθάσωμεν ἕως αὐτοῦ, ἐρῶμεν[5] αὐτῷ· δὸς ἡμῖν ἄρτον. καὶ ἐὰν δῴη ἡμῖν ἄρτον, γνῶμεν ὅτι οὐ κοπιῶμεν ἐν τῇ πόλει ταύτῃ· εἰ δὲ ἡμῖν εἴπῃ ὅτι ἄρτον οὐκ ἔχομεν (cod. ἔχωμεν), πάλιν γνῶμεν ὅτι πάλιν κόπος ἡμᾶς[6] μένει. ὡς δὲ ἤγγισαν τῷ γέροντι, λέγει αὐτῷ Πέτρος· χαῖρε, γεωργέ. ὁ δὲ γεωργὸς λέγει αὐτοῖς· χαίρετε καὶ ὑμεῖς, ἔμποροι. λέγει αὐτῷ ὁ Πέτρος· ἔστιν σοι ἄρτος, ἵνα παρέχεις (sic cod.) τοῖς παιδίοις τούτοις (cod. τῶν παιδίων τούτων, sed paullo post ὑμῖν), ἐπειδὴ ὑστερήθημεν; λέγει αὐτοῖς ὁ γέρων· ὑπομείνατε ὀλίγον καὶ προσέχετε τῶν βοῶν καὶ τοῦ ἀρότρου καὶ τοῦ ἀγροῦ, ἵνα πορευθῶ ἐν τῇ πόλει καὶ παρέχω ὑμῖν ἄρτους. λέγει αὐτῷ Πέτρος· ἐὰν ξενοδοχήσῃς ἡμᾶς, ἡμεῖς ἐπιτηροῦμεν τὸ ζεῦγος καὶ τὸν ἀγρόν. λέγει ὁ γέρων· ναί. λέγει αὐτῷ ὁ Πέτρος· εἶτα οἱ βόες ὑμῶν εἰσίν; λέγει ὁ γέρων· οὐχί· μεμίσθωμαι αὐτούς. λέγει αὐτῷ ὁ Πέτρος· πορεύου ἐν τῇ πόλει. καὶ ἐπορεύθη ὁ γέρων ἐν τῇ πόλει. καὶ ἀναστὰς ὁ Πέτρος διεζώσατο τὸν ἑαυτοῦ ἐπενδύτην καὶ τὸ λέντιον, καὶ λέγει πρὸς τὸν Ἀνδρέαν ὅτι οὐκ ἔστιν ἡμῖν πρέπον ἀναπαύεσθαι καὶ ἀργεῖν, μάλιστα δὲ ὑπὲρ ἡμῶν κοπιοῦντος[7] τοῦ γέροντος, ἀφεὶς (sic) τὸ ἔργον αὐτοῦ. τότε ὁ Πέτρος ἀψάμενος τοῦ ἀρότρου ἔσπειρεν (cod. επηρεν) τὸν σῖτον. Ἀνδρέας δὲ ἦν ὄπισθεν τῶν βοῶν, καὶ λέγει τῷ Πέτρῳ· πάτερ Πέτρε, τί κόπους παρέχεις ἡμῖν ...[8] τότε λαβὼν ὁ Ἀνδρέας τὸ ἄροτρον ἐκ τοῦ[9] Πέτρου ἔσπειρεν (cod. ἔσπερεν) τὸν σῖτον λέγων· ὁ σπόρος ὁ εἰς τὴν γῆν ἐρριμμένος (sed codex ῥημένος) ἐν τῷ ἀγρῷ τῶν δικαίων ἔρχου (sic cod.) καὶ ἐλθὲ (cod. ἔλθω) εἰς τὸ φῶς[10]. ἐξέλθατε τοίνυν οἱ

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[5] ἐρῶμεν: ita codex. Videtur ex barbarismo coniunctivus futuri statuendus.

[6] ἡμᾶς: sic codex, non ut Woogius ἡμῖν.

[7] ita codex, sed supra κοπιῶμεν.

[8] Sequitur: καὶ σὺ κοπιᾷς ἡμῶν ὄντων. Woogius correxit καὶ σοί, κόπων ἡμῖν ὄντων.

[9] ἐκ τοῦ: sic, male Woogius εἰς. Nec magis codex τὸ σῖτον habet, ut Woogius voluit. Idem ὁ εἰς non adsequutus est, sed codex planissime ὁ ἠς.

[10] An ita textus tolerabiliter restitutus sit dubito.

νεανίσκοι τῆς πόλεως, οὓς εὗρον ἐν τῷ βυθῷ τῆς ἀπωλείας ἕως σήμερον· ἰδοὺ γὰρ οἱ ἀπόστολοι τοῦ Χριστοῦ εἰσέρχονται ἐν τῇ πόλει συγχωροῦντες (cod. -ρόντες) ἁμαρτίας τῶν πιστευόντων εἰς αὐτούς, καὶ θεραπεύοντες πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. εὔξασθε ὑπὲρ ἐμοῦ ὅπως ἐλεήσει με, καὶ ῥυσθῶ ἐκ τῆς ἀνάγκης ταύτης.

Πολλοὶ[11] δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν τῷ Χριστῷ διὰ τὸν λόγον[12] τῆς γυναικός, καὶ πεσόντες παρὰ τοὺς πόδας τῶν ἀποστόλων προσεκύνουν αὐτούς. αὐτοὶ δὲ ἐτίθουν τὰς χεῖρας ἐπ' αὐτούς. τοὺς δὲ ἀσθενοῦντας ἐν τῇ πόλει ἰάσαντο, τυφλοῖς τὸ βλέπειν ἐχαρίσαντο, κωφοῖς τὸ ἀκούειν, δαίμονας ἀπήλαυνον· πᾶς ὁ ὄχλος ἐδόξαζον τὸν πατέρα καὶ υἱὸν καὶ τὸ ἅγιον πνεῦμα.

Ἦν δέ τις πλούσιος ἐν τῇ πόλει ὀνόματι Ὀνησιφόρος[13]. οὗτος οὖν θεωρήσας τὰ σημεῖα τὰ γινόμενα διὰ τῶν ἀποστόλων λέγει αὐτοῖς· ἐὰν πιστεύσω εἰς τὸν θεὸν ὑμῶν, δύναμαι ποιῆσαι κἀγὼ σημεῖον ὡς καὶ ὑμεῖς; λέγει αὐτῷ Ἀνδρέας· ἐὰν ἀποτάξει (sic) πάντων τῶν ὑπαρχόντων σου καὶ τῆς γυναικός σου καὶ τῶν τέκνων σου, ὡς καὶ ἡμεῖς ἀπεταξάμεθα, τότε καὶ σὺ ποιήσεις σημεῖα. ταῦτα ἀκούσας ὁ Ὀνησιφόρος, θυμοῦ πλησθεὶς λαβὼν τὸ ἑαυτοῦ λέντιον ἔβαλεν εἰς τὸν τράχηλον τοῦ Ἀνδρέου, καὶ τύπτων αὐτὸν ἔλεγεν αὐτῷ· μάγος εἶ· τὴν γυναῖκά μου καὶ τὰ τέκνα μου καὶ τὰ ἀγαθά μου πῶς σὺ ἀναγκάζεις με καταλιπεῖν; τότε ὁ Πέτρος στραφεὶς καὶ ἰδὼν αὐτὸν τύπτοντα τὸν Ἀνδρέαν, λέγει αὐτῷ· ἄνθρωπε, παῦσον λοιπὸν τύπτων τὸν Ἀνδρέαν. λέγει αὐτῷ Ὀνησιφόρος· θεωρῶ σε ὅτι φρονιμώτερος αὐτοῦ εἶ· εἰπέ μοι οὖν καὶ σὺ ἵνα καταλείψω τὴν γυναῖκά μου καὶ τὰ τέκνα μου καὶ τὰ ἀγαθά μου· τί σὺ λέγεις; λέγει αὐτῷ Πέτρος· ἕν σοι ῥῆμα λέγω· εὐκοπώτερόν ἐστιν κάμηλον[14] διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. ταῦτα ἀκούσας ὁ Ὀνησιφόρος καὶ ἐπὶ πλεῖον πλησθεὶς

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[11] Quae hoc loco sequuntur, cum iis quae praecedunt non cohaerent. Videntur igitur plura excidisse. Sed nec quae praecedunt prioribus apta sunt.

[12] Huc usque Woogius textum exscripsit.

[13] Codex plerumque ὀνισιφόρος.

[14] Codex κάμιλον. Item postea constanter.

ὀργῆς καὶ θυμοῦ, λαβὼν τὸ λέντιον ἐκ τοῦ τραχήλου τοῦ Ἀνδρέου ἔβαλεν εἰς τὸν τράχηλον τοῦ Πέτρου, καὶ οὕτως ἔσυρεν λέγων· ὄντως μέγας μάγος, πλείων τούτου· οὐ γὰρ εἰσέρχεται κάμηλος διὰ τρυπήματος ῥαφίδος. εἰ δὲ καὶ δείξεις μοι τοῦτο τὸ θαῦμα, πιστεύω εἰς τὸν θεόν σου· οὐ μόνον δὲ ἐγώ, ἀλλὰ καὶ πᾶσα ἡ πόλις· εἰ δὲ μήγε, μεγάλως τιμωρηθήσῃ ἐν μέσῳ τῆς πόλεως. ταῦτα δὲ ἀκούσας ὁ Πέτρος ἐλυπήθη λίαν, καὶ σταθεὶς καὶ ἐκτείνας τὰς χεῖρας εἰς τὸν οὐρανόν, προσηύξατο λέγων· δέσποτα κύριε ὁ θεὸς ἡμῶν, ἐπάκουσόν μου τῇ ὥρᾳ ταύτῃ· ἀγρεύσουσιν (cod. -εύσω) γὰρ ἡμᾶς ἐκ τῶν σῶν λόγων. οὐ γὰρ προφήτης εἶπεν ταύτην τὴν διασάφησιν αὐτοῦ ἀπαγγέλλων, οὐδὲ πάλιν πατριάρχης, ἵνα μάθωμεν ταύτην τὴν ἑρμηνείαν, καὶ νῦν ζητοῦσιν παρ' ἡμῶν τὴν τοιαύτην διασάφησιν μετὰ παρρησίας. σὺ οὖν δέσποτα μὴ παρίδῃς ἡμᾶς· σὺ γὰρ εἶ ὁ ὑμνούμενος ὑπὸ τῶν Χερουβίμ.

Ταῦτα δὲ αὐτοῦ εἰπόντος ἐφάνη ὁ σωτὴρ ἐν μορφῇ παιδίου δωδεκαετοῦς, φορῶν ὀθόνιον, καὶ λέγει αὐτοῖς· θαρσεῖτε καὶ μὴ πτοεῖσθε, οἱ ἐκλεκτοί μου μαθηταί· ἐγὼ γάρ εἰμι μεθ' ὑμῶν πάντοτε· ἐνεχθήτω ἡ ῥαφὶς καὶ ὁ κάμηλος. καὶ ταῦτα εἰπὼν ἀνῆλθεν εἰς τοὺς οὐρανούς. πανταπώλης[15] δέ τις ἦν ἐν τῇ πόλει, πιστεύσας τῷ κυρίῳ διὰ Φιλίππου τοῦ ἀποστόλου· καὶ ἀκούσας ταῦτα, δραμὼν ἐζήτησεν ῥαφίδαν (cod. ῥαφήδην, vide post) ἔχουσαν μεγάλην τρυμαλιάν, χάριν παρέχων τοῖς ἀποστόλοις. τότε μαθὼν ὁ Πέτρος λέγει· τέκνον, μὴ ζήτει μεγάλην ῥαφήν[16]· οὐκ ἀδυνατεῖ γὰρ τῷ θεῷ πᾶν ῥῆμα· ἀλλὰ μᾶλλον φέρε ἡμῖν λεπτὴν ῥαφήν. τῆς δὲ ῥαφῆς ἐνεχθείσης καὶ παντὸς τοῦ πλήθους τῆς πόλεως ἱσταμένων πρὸς θεωρίαν, ἀναβλέψας ὁ Πέτρος ἴδεν κάμηλον ἐρχομένην. εἶπεν δὲ ἐνεχθῆναι αὐτήν. τότε ἔπηξεν τὴν ῥαφίδαν (sic h. l. ipse codex) εἰς τὴν γῆν, καὶ κράξας φωνῇ μεγάλῃ εἶπεν· ἐν ὀνόματι τοῦ σταυρωθέντος Ἰησοῦ Χριστοῦ ἐπὶ Ποντίου Πιλάτου κελεύω σοι, κάμηλε, ἵνα εἰσέλθῃς διὰ τρυμαλιᾶς τῆς ῥαφίδος. τότε ἡ τρύπη τῆς ῥαφίδος ἠνοίχθη ὡς πύλη, καὶ διῆλθεν δι' αὐτῆς ὁ κάμηλος, καὶ πᾶς ὁ

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15 Codex habet παντάπολις.

16 ῥαφή eodem sensu quo ῥαφίς usurpatum.

λος ἐθεώρει. πάλιν λέγει ὁ Πέτρος τῷ καμήλῳ· εἴσελθε πάλιν διὰ τῆς ῥαφίδος. καὶ εἰσῆλθεν πάλιν δεύτερον ὁ κάμηλος. ταῦτα ἰδὼν ὁ Ὀνησιφόρος λέγει τῷ Πέτρῳ· ἀληθῶς μέγας μάγος εἶ· ἐγὼ γὰρ οὐ πιστεύω, εἰ μὴ ἐγὼ πέμψω καὶ φέρω ῥαφίδαν (cod. -ίδην) καὶ κάμηλον. καὶ προσκαλεσάμενος ἕνα ἐκ τῶν παίδων αὐτοῦ λέγει αὐτῷ λαθραίως· πορεύθητι καὶ φέρε μοι ὧδε κάμηλον καὶ ῥαφίδαν (cod. -ίδην)· εὑρὲ δὲ καὶ γυναῖκα μεμιαμένην, καὶ αὐτὴν ἐπιβιβάσας ἔνεγκε ὧδε. οἱ γὰρ ἄνδρες οὗτοι μάγοι εἰσίν. μαθὼν δὲ ὁ Πέτρος τὸ μυστήριον διὰ τοῦ πνεύματος λέγει τῷ Ὀνησιφόρῳ· πέμψον, φέρε τὴν κάμηλον καὶ τὴν γυναῖκαν (sic) καὶ τὴν ῥαφήν. ὡς δὲ ἤνεγκαν, λαβὼν ὁ Πέτρος τὴν ῥαφὴν ἔπηξεν εἰς τὴν γῆν. ἡ δὲ γυνὴ ἦν καθεζομένη ἐν τῷ καμήλῳ. τότε λέγει ὁ Πέτρος· ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ ἐσταυρωμένου κελεύω σοι, κάμηλε, ἵνα εἰσέλθῃς διὰ τῆς ῥαφίδος ταύτης. εὐθέως δὲ ἠνοίχθη τῆς βελόνης ἡ τρύπη καὶ ἐγένετο ὡς ἡ (sic) πύλη, καὶ εἰσῆλθεν δι' αὐτῆς ὁ κάμηλος. λέγει πάλιν ὁ Πέτρος τῷ καμήλῳ· εἴσελθε πάλιν δι' αὐτῆς, ὅπως ἴδωσιν πάντες τὴν δόξαν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅπως πιστεύσωσίν τινες εἰς αὐτόν. τότε εἰσῆλθεν πάλιν ὁ κάμηλος διὰ τῆς βελόνης. ἰδὼν δὲ Ὀνησιφόρος ἐβόησεν λέγων· ἀληθῶς [μέγας][17] ὁ θεὸς Πέτρου καὶ Ἀνδρέου, κἀγὼ ἀπὸ τοῦ νῦν πιστεύω εἰς τὸ ὄνομα τοῦ κυρίου ὑμῶν Ἰησοῦ Χριστοῦ. νῦν οὖν ἄκουσον τῶν ῥημάτων μου, ὦ Πέτρε. ἔχω τοίνυν ἀρούρας, ἀμπέλους καὶ ἀγρούς· ἔχω δὲ καὶ εἴκοσι ἑπτὰ λίτρας χρυσίου καὶ πεντήκοντα λίτρας ἀργυρίου· ἔχω δὲ ἀνδράποδα πάμπολλα. παρέχω τοῖς πτωχοῖς τὰ ὑπάρχοντά μου, ὅπως καὶ ἐγὼ ποιήσω ἓν θαῦμα ὡς καὶ ὑμεῖς[18] .... ὁ δὲ Πέτρος ἦν λυπούμενος, μήποτε οὐκ ἐνεργοῦσιν αὐτῷ αἱ δυνάμεις, ἐπειδὴ οὐκ ἦν λαβὼν τὴν ἐν Χριστῷ σφραγῖδα. ταῦτα δὲ αὐτοῦ ἐνθυμουμένου, ἰδοὺ φωνὴ ἐκ τοῦ οὐρανοῦ λέγουσα πρὸς αὐτόν·

[17] Hoc vel simile quid supplendum videtur, nisi mavis ἀληθής pro ἀληθῶς.

[18] Sequitur in codice: ἐὰν θέλης, καὶ σὺ ποιήσῃς (sed iota subscriptum codex nusquam habet) ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ, quae non sana esse apparet. Possit coniici ita fere scriptum fuisse: λέγει αὐτῷ Ἀνδρέας· ταῦτα ἐὰν θέλης, καὶ σὺ ποιήσεις ἐν etc. Sed eodem iure etiam alia coniici possunt.

κελεύω σοι[19], ποίησον αὐτῷ ὅσα θέλει, ὅθεν πληροφορῶ ὡς βούλεται. λέγει αὐτῷ ὁ Πέτρος· τέκνον, δεῦρο, ποίησον καὶ ἡμεῖς. προσελθὼν δὲ ὁ Ὀνησιφόρος ἵσταται ἔμπροσθεν καμήλου καὶ τῆς ῥαφίδος, καὶ εἶπεν· ἐν ὀ[νόματι] ....[20]

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[19] κελεύω σοι: ita reposuimus pro κέλευσον, quod in codice est.

[20] Hunc in modum exit codex. Quae enim folio insequenti (115) leguntur, ad vitam S. Barbarae pertinent.

Jenae, typis Fr. Frommann.

I N D E X.